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Medicina Diastatica

OR

Sympatheticall MUMIE:

CONTAINING,

Many mysterious and hidden Secrets
In *PHILOSOPHY* and *PHYSICK.*

By the { *Construction* / *Extraction* / *Transplantation* / and *Application* } of *Microcosmical* & *Spiritual* MUMIE.

Teaching the *Magneticall* cure of Diseases at Distance, *&c.*

Abstracted from the Works of
Dr. *THEOPHR. PARACELSUS*:
By the labour and industry of
Andrea Tentzelius, Phil. & Med.

Translated out of the Latine
BY
FERDINANDO PARKHURST, Gent.

Η δίζα πάντα, καὶ κομίζεται φύσις.

London, Printed by *T. Newcomb* for *T. Heath*, and are to be sold at his Shop in *Russell-street*, neer the *Piazza's* of *Covent-Garden*, 1653.

To the Right Honorable *Baſill* Earle of *Denbigh* Viſcount *Feilding* and Baron of *Newnham*.

My Lord,

YOUR Lordſhip having ſometime caſt your eye upon the Originall *of this* Treatiſe, *ſeemed to ratifie the credit it had received in the World by the* honor *of your Approbati-*

on: Upon the intimation whereof, I have (out of my especiall Obligations to your Lordship) pretermitted my more peculiar Studies for the Translation *of this Peece: Not that it could thereby receive the better acceptance with your Lordship (where there is so much Language, as other accomplishments of* honor) *but in respect of the thing it self (a* Mysterie *of* Philosophy) *lest it should out-grow the better knowledge, as it hath the common Presse.*

My

My Lord, These considerations have chiefly induced the imployment of my best Endevours in the performance of this VVork, especially the assurance of your Lordships Protection; under which confidence I have made it Publick, *as the least acknowledgement of my duty to your Lordship, or respects to the Generall Good: Which if it may receive the favour of your Lordships Countenance, I shall not doubt its* preferment, *and therein the advancement of the* Magneticall Mysterie.

I confesse, Subjects *of this nature are not so usually qualified with that honor here as in forain parts, under the protection of* Great Personages; *yet is it not for want of President, but rather of Reason, for*

Nobilis est solus, Virtute insignis, & Arte:

which is more then demonstrative in your Lordship: wherefore the Dedication *of this* Treatise, *being Exemplified by the Author to severall persons of honour (and those the most Eminent) I may hope your Lordship (as inferiour to*

none

none) will vouchsafe me the priviledge to pursue my Originall: *So may the defects of the* Body *be supplyed in the* Countenance, *while your Lo^ps. favour shall Patronize both, by a dispensation or acceptance of these my Endevors, to the future Encouragement of,*

My Lord,

Your Lordships

most humble Serv.

FERD. PARKHURST.

Προλεγόμενον.

The Translator to the Reader.

THE Philosopher contemplating the life of Man, would have *Homo animalibus sapientius esse*, man to be wiser then all other creatures; I confesse it is the part of a wise man so to be, but how to be so every creature may direct: for though reason be appropriated to Man, sense is as common to Animals, who by instinct have learned the knowledge of their own preservation without our *principles* of Reason; and by certain demonstrations (as) from the *Liberall Sciences* of *Nature*, doe daily teach us that πεῖρα or Art of *Knowledge*, disputing *Nature*, the

the commanding *Empereſſe* of all Learning according to *Menander*;

Η φύσις ἁπάντων τῶν διδαγμάτων κρείττων.

So that mans reaſon eſpecially being prompted by the *œconomies* of *Nature*, will conclude him no leſſe then what he is, (*viz.*) the μικρόκοσμος and *Compendium* of *her ſelf*, or the very *centre*, in which all the rayes and influences of her Sphear do meet.

And thus from the ἐνέργεια and conjunction of *Nature* and *Reaſon* a new *faculty* is created, called *Art*; whoſe ſublime and ſubtle qualities in emulation of her *Progenitrices*, are drawn from her own *principles*; *Ars imitari Naturæ ſolertiam poteſt*: from whence it conſequently appears, that, both *Art* and *Nature* are requiſite,

site in the work of *perfection.*

Neque Natura sine arte sufficit cuiquam omnino quocunque in studio; Nec Ars per se sine præsidio Naturæ.

Through this Coadjutorship and on *Concatenation*, are all things governed under the Title of *Providence*, by whose *Soveraignty* Man especially contributing in obedience, is not only protected, but also his self-preservation and security sealed to him under that *Magna Charta*, *Homo Naturæ obediens homini nocere non potest*, Man obeying the Lawes of *Nature*, can neither hurt himself nor prejudice another; This is no rigid Law, but a Rule in Equity, nay rather a gentle precept of an indulgent Mother, that *Mater rerum omnium* the Philo-

Philoſophers ſo much adore.

When therefore (by *omnipotent Providence*) *Nature*, *Reaſon*, and *Art*, with all their faculties conſpire together for the preſervation of mankinde, as the greateſt miracle of the world; what ſtupid Nature, would not in reaſon ſtudy that myſterious Art, wherein the life and conſervation of our ſelves depend?

Wherefore I ſhall here (by way of Preſident) preſent thee with an *Abſtract* from that moſt learned Philoſopher *Theophraſtus Paracelſus*, who (out of the conſiderations aforeſaid) did not only ſearch into the moſt occult and ſecret cauſes of *Nature*, but alſo (being well experimented by his own Art & Practiſe made

them

hem publick to the world in
is *Tract de Tempore seu Philoso-*
bia) Which piece (being illu-
trated by *Andrea Tentzelius*,
Dr. in *Philosophy* and *Physick*,)
I may here prefer as an *Epitome*
of the most abstruse part of *Phi-*
losophy, treating of many hidden
Mysteries and operations, in the
rare and admirable cure of dis-
eases at distance, by *transplanta-*
tion into other *species*, through a
Mumiall and *Magneticall* power,
drawn chiefly from the *Sympathy*
and *Antipathy* of natural things.

This excellent piece, being re-
commended to my acquaintance
by the favour of a worthy *friend*,
my respects could not lesse then
salute him with a *gratulor adven-*
tum at the first sight; Afterward
finding

finding him (as) a compleat *Gentleman* by his language in the *Latine* tongue (though of *Germane* parents) and most accomplisht in his *subject* and *matter*, (being therewith so much affected) I could not in discharge of my obligations to my *friend*, (upon his request) my own satisfaction, and the good will I bear to generall *Learning*, but discover his true *worth* and *intrinsecal* vertues to a more publique *Surveigh*; Wherefore as *providence* had transported him into our own Country, so have my endeavours *translated* him into our own Tongue; wherein (Gentle Reader) if he do not so clearly expresse himself, the defects are mine, but if thou understand him not, the errour is thine. In

In the *Originall* (beſides the difficulty of the ſubject) the long-breathed *Periods*, and many imperfect *Parentheſes*, together with the common eſcapes of the Preſſe, would require a good Maſter in the laborious work of *Tranſlation*, and as diligent an Artiſt in correcting the *Errata's*.

But as my greateſt care hath not been wanting in the compoſure of the leaſt ſcruple, ſo I hope (without the eſcapes of the Printer, or the Readers Judgement) my endeavours may receive a due *Conſtruction*: yet where a ſtrictneſſe of capacity cannot reach the *Latitude* of this (*Magneticall*) *Sphere*, ſuch may happily be *eclipſed* in the *whole* by the interpoſition of their

parts,

parts, while the φαινόμενον is conspicuous to those of another *Meridian*.

Deficiences of this Nature are most contingent in a self-opinion; which is, (for the most part) either so blinded by ignorance, or hoodwinckt by conceit, that they dare not inquire beyond their own knowledge, least by discovering themselves they should forfeit *that* which they only pretend to; *These* of all others I desire not to meet with: all, but if it be my fate, I wish they would begin where——

——————Here I close,

Σοφία γάρ ἐστι καὶ μαθεῖν ἃ μὴ νοεῖς.

It is wisdome to learn that which a man no: knowes.

London, June, 24. 1653. *Ferd. Parkhurst.*

On his worthy Friend Mr. *Parkhurst* and his Translation of this *Mumiall Treatise.*

THis *Rare Piece* (treating of the wonderful effects to be wrought by *Mumie*) I commend unto this *Nation*, inviting the Courteous Readers hereof, unto a due acknowledgment of the *learned Translators* industry; Who, having met with so Crabbed a *Latine Author*, such tedious *Parentheses* therein, words so ambiguous and insignificant, yet hath he very judiciously and dexteriously overcome those *difficulties*, and rendered his *Author* in a perfect intelligible and pleasant *English style.*

The *Subject* he Treats of, is *Sublime* and high (if not the greatest *Mystery* known to mortall Man,) be thou therefore thankfull who shalt read it; and learn, rather to admire then despise the wonderfull works of the *Almighty*, although unto thee they may seem *Clouded.*

William Lilly

Student in Astrology.

To his ingenious Friend Mr. *Ferdinando Parkhurſt* the induſtrious Tranſlator of this Excellent Treatiſe.

Phyſicians need no more their Trade advance,
By tedious, fulſome long Receits and chance;
Here they may meet a neerer ſurer way;
Which will their tedious Fallacies diſplay,
And ſhew, what *Nature*, when diſcovered, can
Work in the body of imperfect Man;
By meanes ſo eaſy, and ſo ſecret, that
They ſlily order and direct our fate.
So what great *Paracelſus* ſearching minde,
Led by a higher *Genius*, firſt did finde,
And what *Tentzelius* did from him diſplay,
Scattering his *clouds* and ſhewing brighter day;
We (being made ſharers of ſuch wealth) muſt owe
(Since you h've given it to th' Engliſh World) to *you*
Whoſe worthy care hath now brought home this *peece*,
And with it given us a *Golden Fleece*.

Roger Ellis Eſq;

To

To my honored friend Mr. *Ferdinando Parkhurst* Translator of this *Magneticall* Tract.

MY dearest *Friend* such is thy worthinesse,
That nothing but thine owne can *thee* expresse;
What ever *Learning*, *Wit*, or *Art*, can teach,
Is comprehended *all* within the reach
Of thy *capacity*; for who can say
Thou art not read in *All*, although some may
Expose their *Genius* more to publick sight;
Thy modesty conceales what others write.
While *Learning* languisheth, thou doest *Translate*
Great *Paracelsus* from his first Estate
Into thy Native Country, and there land him
Safe to all those that rightly understand him;
But let your *Mountebanck*, *Leech*, *Quak*, and those
That deal in *Simples*, and their common *Dose*,
Keep to their *Simples* still; for *ignorance* sure
Can nere assume *thy* true *Magnetick cure*.

P. T.

On my most worthy and ingenious Friend Mr. *Parkhurst* and his Translation of this Mysticall *Subject*.

WHen *Art* and *Nature* one perfection make,
Who can (without presumption) undertake
To speak their own *conceptions*, or to tell
That this is rare indeed, That not so well?
If any such there be, I could desire
Their silence; while the *Learned* do admire
What every Page presents with new delight;
For *admiration* crowns the *Epethite*.
Whether the *Author* or *Translator* be
Chiefly presented in this *Ænigme*,
Is not Essentiall; yet that none mistake
May (happily) arise for *Either's* sake;
When so great worth is brought in competition,
Know one's a *Master*, th'other a *Physician*.
Both have their parts for *Learning*, either
Are exquisite in all; Now choose you whether.

C. F.

A

A Table of the severall Chapters (and matters therein contained) in this *Mumiall* Treatise.

Chap. 1. *Of the definition, diversity, construction, nature and property of* Mumie.

Chap. 2. *Of the differences of* Mumie.

Chap. 3. *Of the Extraction of* Aereall Mumie.

The
- *First manner of Extraction of* Mumie *or of the Tincture of the* Microcosme.
- *Second Extraction of* Mumie *after the manner of* Quintessence.
- *Third Extraction, or of* Aereall Mumie.

Chap. 4. *Of the* Spirituall Mumie *of a Microcosmicall living body.*

Chap. 5. *Of the foundation of the Extraction of* Spirituall Mumie *and its* Magnes.

Chap. 6. *Of the procession, or manner of Extraction of* Spirituall Mumie.

Chap.

Chap. 7. *Of the use of* Spirituall Mumie (*in generall.*)
Chap. 8. *Of the favour of the* Heavens *towards the aforesaid operations.*
Chap. 9. *Of the time destined by the* Heavens *for the proposed operations.*
Chap. 10. *Of the use of* Spiritual Mumie (in specie) *and first to reconcile a friendship between two men.*
Chap. 11. *To reconcile private or publick* Enemies.
Chap. 12. *To reconcile the* Ape *and* Serpent (*naturally hating one another*) *and other* Animals, *who are by nature enemies.*
Chap. 13. *To procure a mutuall love and affection betwixt a* Man *and his* Wife.
Chap. 14. *Of the operation of* Antipathy.
Chap. 15. *To cure both kinds of* Jaundies.
Chap. 16. *To cure the* Dropsie *Magnetically.*
Chap. 17. *Of the* Plurisie, *and of curing inward* Impostumations Sympathetically.
Chap. 18. *To cure* Feavers Magnetically.
Chap. 19. *Of the oppilations of the* Liver, Spleen,

Spleen, Brain, Lungs, Reynes, *&c.*
Chap. 20. *Of* Aches *in the* Joynts *and* Limbes, *by reason of oppilation.*
Chap 21. *Of the* Podegra, *and* Catarrhs.
Chap. 22. *Of* Wounds *and* Ulcers.
Chap. 23. *Of the* Hernia, *or* Burstenneſſe.
Chap. 24. *Of* Fluxions, *and* Salt Rheums *hurtfull to the Teeth and Eyes.*
Chap. 25. *Of* Menſtruous *Evacuations and Retention.*
Chap. 26. *Of the* Conſumption *and* Hectick.
Chap. 27. *Of particular* Blaſtings.
Chap. 28. *Of* Sterility *or* Barrenneſſe; *and alſo the manner of detracting ſtrength from an Horſe and communicating it to a man; or from any man or Beaſt, and tranſmitting it into any other.*

Reader.

IF these my *Endeavours* may receive a due construction from thee, thou wilt thereby clear thy own judgment and encourage my future intendments of a second Tract, *viz. Of the naturall reason of the* Tree *of* Life, *and of* Knowledge *of* Good *and* Evill. And also of the mysticall interpretation of that great secret, *viz. Cabalisticall concordancy of* Life *and* Death; Christ *and* Adam.

Likewise many other Pieces both *Philosophicall* and *Mathematicall*: As also of the *Sciences* in generall, under the title of Τεχνόλογια are now preparing for the Presse, by the studies and industrie of

Thy Friend

F. Parkhurst.

A MUMIALL TREATISE.

Chap. I.

Of the definition, diversitie, construction, nature, and property of Mumie.

BEing now upon the Treatise of *Mumie*, I conceive it most proper first to shew what is commonly understood by *Mumie*, and what is meant by the same in this place.

Mumie, from the *Arabians* מומיא is generally denoted by the Physicians and Apothecaries under these foure kindes, *viz.*

1. *Arabian.*
2. *Ægyptian.*
3. *Pissasphaltos.*
4. *Lybian.*

1. *Arabian* Mumie, is a certain composition of Aloes, Myrrhe, Croco's, and Balsamum, with which they doe (usually) embalme dead bodies; which (after a while being taken out of the sepulchres) with the Sanies or matter sweating forth from the Cadaver, is preserved and kept for Physicall uses.

Thus much *Rhases* affirmeth (in his *Synonymis*) saying, *Mumie* is a thing which is found in the earth, where the bodies of the dead embalmed with Aloes are intombed, and the humours of the Cadaver is resolved with the mixture of the Aloes: *Serapis* his Interpreter testifieth the same, *chap.* 283. who writeth, that *Mumie* of the Sepulchres is from the humidity of an humane body, intermixt and incorporated with Aloes, Myrrhe, and other ingredients.

2. *Ægyptian* Mumie, is transported from *Ægypt* to us, which is not made of any bodies embalmed with Aloes and Myrrhe, but from ἄσφαλτος (so termed by the *Greeks*) which is a kinde of fat clay or sulphury matter of an aereal and fiery quality:) For as the Nobility did use Croco's, Aloes, Myrrhe, &c. for Embalmings, whose bodies (as *Scaliger* reports) was death to dig up (so as *Strabo* writes) the dead bodies of the common people were usually embal-

med

med with *Asphaltos*, to keep and preserve them from corruption.

3. *Pissasphaltos*, (by the *Greeks* πισάσφαλτος, from πίσσα *pix*, & ἄσφαλτος *bitumen*) is a composition of a pitchy and sulphury matter; or rather, this *Mumie* is a substance retaining the same virtues which *Dioscorides* attributes to *Pissasphaltos*, having the same effects as *Bitumen* mingled with pitch; but in the mean while we get not the true *Mumie*, and very rarely the *Pissasphaltos* of *Dioscorides*; but there is a counterfeit Confection of Pitch and *Bitumen* commonly sold for *Pissasphaltos*.

4. *Lybian* Mumie (is so called in respect of the place from whence it is) *viz.* for in the Region of *Hammon* being a part of *Lybia*, which is between the Countrey of *Cyrene* and *Alexandria* are many Quicksands raised by impetuous and turbulent whirlewinds, by which meanes the unwary Passengers are oftentimes swallowed up, and so through the obvolution and rowling of the mountainous sands are soon parched and dryed by the heat of the Sun; the flesh thus scorched with the humane bones, is brought away without any commixtures or other embalmings: (which is the Mumie here meant.)

Wherefore it evidently appears, that there are four common ſorts of *Mumie*; ſo that *Fuchius* is not a little miſtaken, in *lib.* 1. *Paradox.* 40. *cap.* when hee endevours to make *Serapio* contradict himſelfe, and *Avicen* and *Rhaſes* to oppoſe themſelves, and the whole Sect of *Arabians*; making *Piſſaſphaltos* (in ſome places uſed for *Mumie*) the onely *Mumie*, excluding all other.

Although theſe kindes of *Mumie* are eſteemed very advantagious for the curing of green wounds, ruptures, and bruiſes: yet in the proſecution of this Treatiſe, will appear the danger of adminiſtring the *Mumie* of any body promiſcuouſly for that *Mumie* is alwayes moſt neceſſarily to be avoyded, that is not certainly known to be collected from an wholſome and ſound body.

Wherefore *Theophraſtus Paracelſus* upon this ſubject adds a fift ſort of *Mumie*, *viz.* that which is extracted from ſome perfect body, not dying of any naturall diſeaſe, but of ſome violent death; upon the reaſons following.

For as by *divine ordination* no edible Creature was to be ſlain for mans food, but ſuch as was perfectly ſound, and free from diſeaſes, leſt with the decoction of the meat, we ſhould receive the diſeaſe into

nto us; much leſſe ſhould any thing that lyeth naturally be for internall uſe, or taken for nouriſhment, when as the ſame death or diſeaſe that accompanyed it before, might afterward enſue. And this is generally manifeſted by all Creatures of Prey, as

Amongſt { *Birds*, *Beaſts*, *Fiſhes* } the { Kite, Eagle, Hawke, Lyon, Wolfe, Fox Bear, Cungre, Dolphin, Tuny, Mullet, } *&c.*

Theſe, and many other Animals, that affect and live on Prey, (except the Bear by chance,) will not feed on, or any wayes touch Carrion, unleſſe meer hunger compell them; the reaſon is, becauſe they doe not onely nouriſh and increaſe their owne bodies by the ſubſtance of their Prey, but alſo their owne Mumie by their ſpirituall Mumie, which doth for the moſt part evaporate with a naturall expiration of the living Creatures.

From whence it is apparent, that if we could feed on living Creatures, and digeſt, alter, and ſubdue the matter, it would bee much more conducible to

the nourishing and preservation of our bodies and spirits: For as fresh flesh which is tender, is more wholesome then that which is præmacerated, and corrupt, having more vitality; so consequently, that which is sound, and vivacious, is more nutrimentall then any which a disease hath killed, and thereby deprived it of its spirit or *Mumie*.

For thus through the harmonies and commissures of the parts kept sound, and clean, may be extracted the virtues and faculties of things more entirely, then otherwise by opening and extending the most occult and internall parts, which causeth evaporation: This is experimented by the Troglodites or Hedge sparrow, seasoned with pepper and salt, and eaten raw by any one troubled with the Stone, it hath an eminent faculty of breaking or dissolving the same, which being boyled or otherwise prepared, loseth that effect.

Another reason may be here given, that nothing can be proper for food, unlesse that which is alible and vitall, because our life and spirit cannot be otherwise sustained, then by the Analogicall and vitall spirit of another. Neither can the substance of our body be supported, without the

materiality

nateriality of some other; wherefore those creatures that feed and live on the wholesomest things, are most nutrimentall for us. Moreover every part cherisheth and affecteth it self with a certain delectation;

For through a spiritual and substantiall sympathy our { Brains / Lungs / Liver / Heart } is nourished by the like in other Creatures.

Now as *Theophr. Paracelsus* delivers, this *Mumie* can no where be more truly had, then from the bodies of criminall persons (*viz.* such as violently suffered death by strangulation, as on Gibbets, &c) For from such there is a gentle siccation that expungeth the watery humour, without destroying the oily and spirituall, which is cherished by the heavenly Luminaries, and strengthened continually by the affluence and appulses of the celestiall Spirits; whence it may properly be called by the name of Constellated, or Celestiall Mumie.

Wherefore *Theophrastus* preferreth this Aereall spirit (or *Mumie*) before all other corporeall *Mumies*, either of fire, water, or earth; which may chiefly be observed from his own words in the *Germane* Tongue, as followeth; ——

Wenn die Ärtte und sonst manniglich wusten, was mit dieser *Mumia* furzunehmen, oder wozu sie nuke, wurde kein Übelthater uber drey Tag am Galgen oder auffdem Rade liegen bleiben, sondern hinweg genommen, wo es anders muglich were (that is) If Physitians or any other body understood but the right use of this *Mumie*, or what it is good for, not any Malefactors would be left three daies on the Gallowes, or continue on the Wheel, from being stoln away; for they would run any hazard for procuring of these Bodies.

Now *Paracelsus* doth not speak only of this, but also of another spirituall *Mumie* produced and derived from thence, (though somewhat obscurely) in these words: Dass noch eine andere *Mumia* verhanden, nemblich die, welche von einem lebendigen Leibe separirt und præparirt wird. Dann ein jeglicher Mensch kan seinen Leib in Mumiam transmutirn, seinem Leib und Leiben ohne schaden, und ein Stuk von seim Leib nehmen dass mans doch dem Leib nicht ensihet.

There is yet another *Mumie*, namely, that which is taken from a living body, separated and prepared accordingly,

for

for any ones body may be tranſmuted into Mumie, without prejudice either to the body or the life thereof, and the body ſhall be no whit the worſe for it, neither ſhall it be diſcerned that any ſuch thing hath been done thereunto.

Therefore I ſhall further explain what *Paracelſus* meaneth by *corporeall* and *ſpirituall Mumie*, and what is to be underſtood by it.

Now it is to be obſerved, that it is called Corporeall *Mumie*, not by reaſon of its formall exiſtent part, as that it is ſo in and by its ſelf naturally, for there is no Mumie properly but ſpirituall, or only in the ſame reſpect; becauſe from the deſtruction and diſſipation of the ſpirit or vitall Balſome, the defect of all true Mumie may be argued, the body in the mean while no waies ſuffring: but ſo called in reſpect of its ſubſiſtence and operation, as it may be inherent to the body, as well by its ſelf as by its properties, and advance its power and efficacy, according to the *œconomie* and order of the Artiſt, no otherwiſe then by, and with the ſame body.

As therefore you may ſee from the Author it is improperly called *corporeall*, ſo

so likewise he doth not only call it spiritual κατ' αὐτὸ according to its *ens* or being, but κατὰ σχέσιν, according to its relation, because it keepeth still and effecteth its intended operation, both beyond and without its corporeall subject, even by the emanation of the virtue of the *Mumie* only, as the accident from the subject; so spirituall *Mumie* is here so properly called by *Paracelsus*, because properly and substantially it is not spirituall *Mumie*, but only the property of it. For how can the spirit have any divorcement or separation from the body, if this be not also divided? Or would not some violent exercise, motion, Physick, or opening a vein, by which the spirit evaporates, procure an eminent danger, and irrecoverable losse of it?

From hence we do not determine truly and Philosophically, the corporeity and spirituality of *Mumie* according to the essentiall difference of it aforesaid, but only to speak of it in respect of its subsistence and medicinall use, or in respect of its profitable dispensation, which would otherwise require severall denominations; for the Physician doth not distinguish ἀκριβῶς accurately, but for the most part σχετικῶς, relatively, and so states and defines the Animall, Vitall, and Naturall Spirits in man

man; which notwithstanding are but such in a certain comparation. For as the seed of man is neither part of the man, nor any substantiall of the parts of the same body, but only a power or certain form descending into the Testicles, with the most refined and subtile matter of the alimentall superfluity, by whose (σπερματοποιητικὴ) or spermaticall proclivity it is afterwards more exactly decocted, and augmented by the mechanick and subordinate spirits, and is endued with a multiplying faculty of it self in the place and time appointed by the Liturgie and rule of Nature. So spirituall *Mumie*, in so much as it undergoeth the work of Transplantation; (seeing that ought to be performed without any detriment of the body,) cannot be part of the internall *Mumie*, much lesse of the body it selfe; but must of necessity be a kinde of προσθαλὴν or διάθεσιν, addition or traiection, which wholly partakes of the faculties, and properties of the internall principle; and so being received, dissipates its self, not only amongst the utmost parts of the body, but even into the best disposed matter, and discovereth the same virtues as if the very principle and substance of the *Mumie* were every where present (throughly dissipated)

dissipated) which vertue doth resemble that which is appropriated to the *Magnet* or Loadstone: for after the same manner the soul disposeth it self into the alimentall accession of new matter; for as the flame of one lamp transmigrateth into another, and yet remaineth intire, so likewise doth the Rayes or beams issue out of the body; and although it be something of, or pertaining to the body, yet it is not the body it self, nor any part of it.

From hence it may evidently appear that *Theophr. Paracelsus* called Spirituall *Mumie* its self, and its geniture (as I may terme it) by one and the same name, which properly fitteth it for Transplantation: These considerations being had will anticipate many doubts and errors which might otherwise happen in the ensuing Treatise.

This premised, we come now to the definition of the thing it self; "*Mumie* "properly so called is the most subtile "substance of the body, Spirituall, Æthe-"riall, and in respect of its Nature and "species coingenited, permanent in some "measure both in and after death, retai-"ning for the most part both its affecti-"ons, and internall and speciall virtues, "wonderfully diffusive of its self and is "qualities by means of its extracted and

"con-

cc constellated Transplantation, to the end cc the unsound and viciated disposition cc may be rectified, and the uncorrupted cc and perfect be preserved and strengthned.

We may instance many examples before us of this *Mumie*, notwithstanding one or two I hope may be sufficient in this place, taken partly from another kinde, from whence we may gather its wonderfull operation.

There is a proper aliment or food ordained for every kinde of Creature, as certain flies feed on the leaves of Napell, by some called Wolfebane; Hemlock, which is poysonous to man, is nourishing to the bird called the Starling; and the hearb Hellebore that is noxious to men, is food for the Quaile. Moreover every part of the body doth accommodate it self, and hath its existency from its most proper nutriment; as the bone by the bony substance, the flesh by the fleshy is preserved and augmented; which is no other then the quality and propriety of the aforesaid *Mumie*, which requireth the proper *Mumie* of another for the conservation of it self, accommodating and applying it to its own use. This is experienced in the Phthysick (or Consumption of the Lungs) which is cured by using and eating the Lungs of a Fox

Fox, when as the Lungs σωματικῶς, or according to its corporeity, and substance descend only into the Belly, and not into the Lungs of the diseased person, but according to its spirituality, and (by its dissipation) into those parts which can most conveniently communicate it to the Lungs: I shall passe other applications unto severall members; as,

The	Cantharides (or French Flies)	to	the Bladder.
	Aetites (or the Eagles stone)		any in Labour.
	Skin of a Kite		the Ventricles.
	Tetterwort, &c.		the Eyes.

The like is reported of *Galen* of the Masculine Pæony, that being hung about one after the manner of an Amulet (or Charm) being gathered in a Balsamick or proper time, will preserve the party from the *Epilepsis* or falling sickness.

You may also observe how the Rose in the Winter lies hid, when even the very nature and Elements of it are in some sort decayed, yet still the signature of the species and new individuall remaineth uncorrupted, which flourishing in the Spring produceth a beautifull Rose.

Where

Where the aforementioned faculties or (δυνάμεις) powers lay hidden in and with the Nerves and strength of its operation aforesaid, That undoubtedly I may say to have been the *Mumie* of the Pæony, Rose, or of any other thing. For who knowes not that there is an adducing, and attracting property in *Philters* (or love-potions) to allure the affections and minds towards this or that party? Nor certainly are they alwayes delusions which Circulators, or Conjurors do often use to drive away, or congregate Mice, Dormice, Gnats, Locusts, Moles, Scorpions and other wilde Beasts, but the *Magisteria*, or true Philosophicall mystery, either of alienation or attraction. Is it not affirmed, that among the *Indians* there is a certain Bird (which by *Scaliger* is called *Cacavera*) that feedeth on nothing but the excrements or dung of other Birds, and therefore associates with them and continually followes them? or is it only a traditionall fable of the Ancients, that Tigres and other wilde Beasts have been made tame by being nourished with humane milk?

Therefore I may truely affirme that *Mumie* is the cause, foundation, architect, and medium of these things, and of all whatsoever observable either in the translation of virtues,

tues, or the alteration of them; and is truly of the same *prosapie* (descent) or nature of those things which we here treat of.

So a grain of Corn cast into the Earth putrifyeth, and as it were perisheth before it putteth forth a new stem; where is here the Anatome and spirit of the seed, which after by a new revolution adorneth the worldly Theatre with a new body? Wherefore I may without all doubt call that which retaineth the seminall and procreative faculty, Mumie truly Balsamick (or *spirituall*) homogeneall with the Humane *Mumie* before mentioned, the divine principle of all secret operations of every naturall thing.

The same may be said of the seed of man, in which though very little (for that which is visible is not the seed) yet the whole man with all his properties, faculties, actions, and passions doth in the first act acquiesce.

It is likewise true of hearbs, plants and other things, being pluckt up and dryed, or in any wise dead; whereof there are many kinds, in which notwithstanding the same virtue as was at first infused into them do remain and operate. As there is in every root of Pœony gathered in a Mumiall and proper time an *Antepilepticall* faculty, or preservation from the falling sickness, (for it is not in

n vain that the ſame hearb hath diverſe irtues, it being from the diverſe ſeed, and elite or infuſed *Mumie*, of which we have iven an inſtance or two in our *Philoſopho Medico de Peſte*, or *the Philoſophicall Phyſician or ure of the Plague*) ſo in other hearbs remain-th the like virtue till their *Mumie* is wholly xtinguiſhed; as,

1 *Ivie*, a virtue Artheticall to preſerve from the Gout.
Scordium, a virtue againſt the Gangrene.
Scabios, againſt peſtilentiall tumors.
Gallopſis againſt the Cancer.

To what other thing may we attribute nis, that ſometimes in one and the ſame ning there are diverſe, and many times con-rary faculties, unleſſe to the various con-reſſe of *Mumie* from diverſe ſpecies, which ometimes conferre diverſe faculties, ſome-mes weakly diſpoſing, and othertimes holly changing: Thus the weed *Cuſcuta* or odder, (which from its windings about hyme, is called *Epithymum* (or *Thymeweed*) ath far other virtue in it then that which roweth or twineth about other hearbs or lants. Harts-horne hath different qualities om the Bucks-horn; the Sea-horſe-tooth om the teeth of an Elephant; the Oake-

gum from that of the Holly, so the Gals c
other wood from those of the Oake. Wha
other cause hath the contagion of diseases
according to the verse,

Cum spectant oculi læsos, lædantur & ipsi ;
While they behold the soreneſſe of an ey
Their own infected are (by Sympathie.)

For such as any mans constitution is, suc
is his Mumie, such is his expiration, and suc
is the reception and transplantation Analo
gically in another.

Obj. It may be objected from hence, tha
then all diseases would be infectious fro
every ones *Mumie* ?

Ans. I answer, All are contagious, eve
health it self, if we consider it only accordin
to its proper active faculty, or (κατ' ἐντελ
χειαν) its *perfection* (as the Philosopher
terme it) : for every thing naturally is en
dued with a power of affecting anothe
thing with its own qualities, although ever
operation is not equally effectuall; for *Sani*
is a certain quiescency, temperament an
serenity favorable to Nature ; and so
leſſe activity, then that the suborned *Mum*
of it should aptly or readily affect eith
the sound or diseased (body): Which reaso
may likewise be given for many diseases n

cor

commonly infectious; for either they are more deeply radicated in the body, and are disposed to a fixed coagulation, or else they are lesse powerfull in their spirits then to communicate infection, though never so neer or alter the substance notwithstanding their contact. Although none of these in respect of contagion are every where destructive κατ' ἐνέργειαν according to their efficacy and the passive state of the object, but (*secundum magis & minus*) according to more and lesse all diseases are contagious; so that we see in al these things that *Mumie* is the principal cause. To these we might easily add many other things which do vicissively affect or abhorre each other, (by a *sympatheticall* and *antipatheticall* disposition) whose spirituall *Mumie* is the principal Agent and wonderful Arthitectrix of their most secret operations.

Now this very *Mumie* being according to its self entire, and according to the parts and individuall properties of them (which is but the parts otherwise conditioned and related to their species) is so closely (and secretly) joyned by a peculiar *influence*, as the whole Kingdom and Monarchy of Nature doth admirably abound with consentaneous and dissentaneous, *sympatheticall* and *antipatheticall influences*, that in whatsoever part or property any wise divided from it, it will be

united to it in a more noble degree, the whole by a kind of divine right of Community, as in a man that which is part of the head sympathizeth with the head, and of the feet with the feet, will admirably conspire and consociate to that common victorious spirit of the World; and the same whole will sympathize by a Magnetick power with good or bad either *philematically* or *plagetically* at the greatest distance.

This appeares by that true sympatheticall *Unguent*, and that there are naturall causes not only of this but of many other the like things, (without any suspicion of *Magick*) Nature its liberall mother doth dayly confirme by many experiments; amongst the rest (which may worthily be remembred) the conservation of the vitall spirit, from the appulses of the generall spirit of the whole World; which according to their constitution by the definite coitions or conjunctions of the stars and planets, whose influences abundantly operating do argue a *synaphthis* and contact of, and with the Planets in these things. In its τκμάρτει or appearance, only part of the *Mumie* of the Wound (and that very little) adhereth to the weapon, yet being cleansed with the

un-

unguent, communicates the whole acquisited cure by a sympatheticall virtue flowing from the animall and vitall spirit of the *Mumie*, to its Consociate or syngennicall faculty in the veines of the very member through the sudden mediation of the μεγαχοσμικὸς or great spirit of the World, which penetrateth and extendeth all things; so as the curing of the part of *Mumie* in the instrument, so is the redintegration and recovery of the whole *Mumie* in the part wounded; and contrarywise, the affliction or malady of the same cleaving to the Instrument, is the trouble and pain of the same in the wounded man.

From which kind of *sympathy* I presume it proceeds that the careless burying of the χώειον or *secundine* (pertaining to women in Childbed) and of other things (*excrementorum item alvinorum, &c.*) parts of the Mumie it self, being individuall, do by unskilfull and ill usage presently endanger the whole *individuum*. So the *zenith* of a young maiden cast into the fire, is said to stay the fire, but with damage to the Virgin, because it ought to perish. To which may be added that old wines work anew in the vessel, their Lees rise and are troubled at the same time, when the Vines spring and shoot forth their branches.

This *Anempodesticall* virtue (being of the same inclination and condition of *Mumie* flowing in the very stars or genius of things as in a kind of center) may be properly and truely said to be the cause of all manner of strange and wonderfull *Antipathies*, as of occult and Magneticall cures, of Plants springing and budding at the same time in sundry places of the same Climate, blossoming and bringing forth fruit, and other the like effects: of which there are many examples obvious, shewing the true and adequate causes.

For by what reason, when one *Heliotropium* turning towards the beams of the Sun, should all other of the same kinde do the like? and whē one *Lote* erecting it self from the bottom of the water at the rising and setting of the Sun, all other kinds of *Trefoile* in the same *Hemisphere* move in the like manner by the same virtue? Or whence cometh it to passe, that many which are born in the *Novilune* or new of the Moon have en equall impotency and imbecillity either in their bodies or mindes? Or from whence is it (as *Mizaldus* observeth) that the fat and flesh of a *Bear* taken and kept close in Troughs, or other convenient vessels, do increase at the same time when as the Beares lying in their dens in the Winter time do wax fat? Or why

oth a Womans milke agitate and prick in er breasts at the same time when the hild (being absent) for want of it is dis- uiet? Why do the Pease sowed in the Jew of the Moon in severall places, con- inually to the end of the Harvest blossome, nd yet never bear? And why also should nat disease be fatall to many thousands hat hath been mortall to one man? And hat (as *English* Histories report) an *Aquula* r water prepared only for the purpose, id signifie and present the condition of the Kings Sonnes *Oliverius* and *Artus*, not- withstanding they were many miles di- ant?

Or as some have beheld two musicall in- ruments so proportionated that the strings, f the one should sensibly move with the ound of the other, and not to stir at the ound of any other instrument? What hould be the reason that bloud should ush forth from the body of one slain, when he Homicide is in presence, and as it were oint him out? Or that the *Ellychnium* or natch of a Lampe fired by a singular rtifice should certainly predict the dis- ase and death of the person (though far istant) whose bloud is adhibited or applied nto it?

I speak not of the *Magnetisme* of the

Electrum (or *Amber*) which though shut up in severall boxes, hath the same virtue of transferring and conveying the secret intentions of the mind unto those who are absent and far remote: Nor of the *Sambucum* (or Elder) which hath the same, if not greater, virtue against the falling Evill, whose berries do increase and grow sometimes by the putrefyed bodies of dead Sparrowes and Magpies, and sometimes by their excrements or dung: Also the root of *Tamarisk* steeped in the urine of one that hath the yellow Jaundise, and afterward burned in the fire, cureth the same. And the hearb *Condyloma* (or *Mullein*) applyed to the diseased and cast into the ayre, doth admirably cure the *Hæmorroids*. And also that there is sometimes a lesser, sometimes a contrary quality in Vegitives of the same species; which may likewise be said of the dispositions and natures of men, borne under either equall or different Ascendants or Climats.

The true cause of all which, is the harmony of *spirituall Mumie* under the certain stars or genius of every thing destined and impowered by *sacred providence*, by whose excelling strength and motions all subordinate things enjoy in every part *alalogicall* and true proportionall virtues, unless

eſſe ſome hindrance by accident (as by the mpurity or inequality of the matter) do ntervene.

So that hence is the diverſity of things of the ſame ſpecies, according to a greater or leſſer power, for they may hinder all the Celeſtiall influences by the confuſion and nhability or impotency of their matter: Hence alſo ſpringeth that proverb of the *Platoniſts*, The heavenly influences operate according to the merit or goodneſſe of the matter, and thoſe things in which the *Idea* of the matter is moſt predominant (*viz.* which have a greater ſimilitude to the things ſeparated) can more properly operate the like virtues and effects as the ſeparated *Idea*.

This is the very reaſon, and true Philoſophicall cauſe of the *ſympathy* of things, to which all other (unleſſe made *Appendices* to this) that have been with much ſtudy invented, and with great applauſe received, muſt neceſſarily give place.

Heare what *Scaliger* ſayeth (a man of that accurate judgement that I ſhould ſcarce beleeve he could be deceived) "It is cer-"taine (ſayeth he) that there are ſome "things which are common to *ſpecies*, "and therefore are inforced to a certaine "Congruency; and ſo there are certaine

"di-

"distinct qualities or contrarieties of kinds, "from whence proceeds different *species*; "and these are the originall of *Sympathies* "and *Antipathies*.

But if a genericall community be the adequate cause of *sympathy*, how comes it to passe, that all species of what kinde soever, have without order the same congruency amongst themselves? I speak of the *univocall genus*, for all *species* have not equally one and the same affections: For example; suppose the *species* of the Equivocall *genus* were here to be understood; then the *sympatheticall* Cancer would not be rightly an Animal, as other fishes, without that Sympathy: If also incongruent differences of *Genus's*, be the cause of Antipathy in *Species*, (which nevertheless would be manifest (*petitio principii*) to affirm what he doth not in the interim tell in what the difference consisteth) how cometh it to passe, that all species of this difference are not *Antipatheticall*? As for example; one Antipathicall affection of a man being common to every *individuall* man, why (seeing every man equally participates of the form of difference) should they not have principles tending to those contrary affections?

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Therefore the *Philosopher* seemeth unadvisedly to carp at the *Physician*, yea, (by his favour, I may say) unjustly; for, though he endevours to refute *Fracastorius*, (to whom, in this point, more credit is to be given) or makes at him as it were with all his all passes, yet they may easily be put by, or avoyded, if we shall understand by the conjunction of *form* in *Sympathetical* and their propagation (which *Scaliger* doth chiefly oppose) not the *form* as it is distinguished from the whole *matter* and substance, but the *species* out of them springing and arising together: and by the conjunction no other thing then the proportion and mutuall application of the power and properties of it, by which it operates.

The effusion or ἀπόῤῥημα (emanation) of these and the like properties we shall hereafter deliver.

Theophrastus affirmeth, that the ἕλκεσθαι, or the traction and transplantation of *Mumie*, may be made, and effected without the diminution of the thing, or the substantiall form of it; therefore it must be an *Accidens* which must be substracted, and which is used as the means of transplantation, and not properly; its *essence* being not altogether divided from the substance of the

thing

thing, which with the spirit of the matt being brought to its extremest boun immediately with the property of the p sent Microcosmicall *Magnetisme*, by a m tuall concurrency is united; and last by the mediation of the Terrene stars, a the Celestiall Spirits and Influences accommodated, and by their adspirati and conjunction, through a certain occ virtue of their Constitutions it gaine so much as before it wanted of pe fection.

Wherefore, *Transplantion* is nothing el but a mutuall propagation of one thi into another, by the benefit of the pr perty of Essentiall *Mumie* duely extract by a *Magneticall* virtue; and thence l their equall cognation with the stars, pr moted to a singular excellency and fort tude.

(The difference of *Mumie* followeth.)

CHA

Chap. II.

Of the differences of Mumie.

VEE shall not here inquire after the differences of *Mumie* in generall, for t hath been principally treated of in the cedent Chapter, but onely of those ich fall out in the Cases of *Paracelsus*, ich hee calleth *Corporeall*: These are be taken from the nature of the Elements, which the bodies after death are commit- ; for as they by themselves have not ke operations, but interchangeably discede m themselves with great difference; as in *fire*, their fiery; in the *air*, their airy alities, *&c.* shewing proprieties that are netimes very contrary among themselves ; the generations and corruptions of things gun in the same and perfected, are distin- ished by an extreme difference from them- ves; nor are the conditions of generated d corrupted things every where the same ; r example, in generated things the airy h of Birds is not the same with the watery h of Fishes, nor the fiery flesh of the Wolf d Lyon the same with the earthy flesh of : Oxe, *&c.*

So

So bodies receive a nature, clearly distin
from the diverse Elements to which aft
death they are committed: for when a *huma*
body is left by death in the bowels of t
earth, then it endureth an earthy & a kind
tepid putrefaction, the spirit within beir
suffocated, so that its *Mumie* is loathsome a
not proper for use. So likewise a body in *w*
ter followeth the nature of the Element, a
turneth into a *mucilaginous* or slimy kin
of putrefaction, which is also pernicious t
the vitall spirit or *Mumie* of a thing. Th
fire is altogether destructive both to the sp
rit and body, so that it wholly demolis
eth it, and driveth out the *Mumie* who
ly, unlesse its certain degree or quantity b
observed.

Wherefore there are four *corporeall Mu*
mies specified by *Parace sus* (*viz.*) of the Fir
Water, Earth, and Aire, but the three fo
mer doe (ἐξιτηλὸν καὶ ἄθλιον) as it were su
superficially and *uncommodiously* make u
those kindes of *Mumie*, only that *Mumie* o
the Aire remaineth usefull; and that i
so far from being in the least degree apt fo
the conservation of *humane* life, that it is ra
ther quite contrary, (to wit) more tendin
to *antipathy* then *sympathy*, and more ve
neficiall (although forbidden by the Divin
Law) then beneficiall. There are princi
pall

pally two causes of this; First the destruction of the whole body putrefying within it self; by which the Earth and water of the *Microcosme*, are forced to return into their first *macrocosmicall ens*; and seeing the other two Elements (*viz.* Aire and Fire) are the retinacle and stay of life, which only possesse a perfect and incorrupted body, therefore that presently separates from the other three *Mumies* aforementioned, and retires into the living body of the *Macrocosmicall Element*, which receiveth it even as the field doth the essence of the dung: we do require nothing from *Mumies* for the preservation of *humane* life, but the very *life* (which consisteth in the *fire* and *aire*, or more properly) is defined to be Calor and *Spirit* entire, therefore they retain nothing more in themselves that may be usefull for extraction.

The other cause is the same with the former concerning the elemented parts returning to the Elements; this only excepted, that it is to be taken out of those bodies that perish by the violence of the other three Elements: But here we shall only speak (and that properly) of those that dye by defect of body, or necessity of diseases; for this in respect of its decaying virtue, is not to be preferred before the other three (rejected)

jected) *Mumies*; for although they are no dissolved by the sensible action of the external Elements, yet they internally corrupt them in an insensible and indiscerned manner; which afterward causeth not only a dissension, but also an intestine contention to the utter ruine, destruction, and dissolution of themselves in severall manners according to their degrees of predominancy: Whence proceedeth the various *Idea* of diseases, sometimes the *Dropsie* from the pluviall impetuosity of Water; sometimes the *Feaver* from the Nitro-sulphurous predominancy of Fire; otherwhile the *Leprosie* from the impression of Earth, and many more which the Physitians do mention in their *Pathologicall* Treatises.

Wherefore this corruption of Elements being quickly moved, the *Mumiall* Balsame of life, and vitall spirit (their habitation being dissipated) must of necessity cease; and *transfixed* bodies being after this manner seised on, or surprised by sudden death, have an unwholsome and unprofitable *Mumie*, improper for use, which *Theophrastus* calleth in the Germane tongue, Die Mumien der am Schelmen gestorbenen Leiber, the Mumie of executed bodies.

Which evils may be excited in these three

Mumies

Mumies contrarily and Antipathetically according to the imprinted infection of every body, which we may gather from those that have eaten the boild flesh of a mad Wolfe or Dog, who presently become mad themselves; also the boyled liquor of pestilentiall Carkasses being sprinkled upon posts, handles of doors, &c. do cause a most pestilentiall infection; whereof there are divers sorts; as that which proceeds from the Mumie of Sorceresses, from the dust of infected Sepulchres, and from the Mumie which draweth his infection from *Spermate* diabolicall taken, &c. *Theophr. Paracelf.* in his *Tract.* 2. *de pestilitate*, doth (upon good considerations) but obscurely handle this Pestilentiall infection; wherefore seeing *Paracelsus* was sparing herein, we shall modestly forbear to treat of it, lest we should enduce any one (too prone of themselves) to practise such impieties.

But to the matter; a body dying by the interception of *aire*, receiving not tyrannicall or forcible impression Elementary into its corporall Masse, remaineth wholly undestroyed, and is lesse subject to the Elementary resolution or putrefaction, so long as it is preserved and kept under a moist *leaven*, and in the *Aire*: And that because the violation of the watry humour being accele-

lerated by the *aire* and *motion*, doth preserve the oily and Balsamick humor in their Essence, which would otherwise be accompanyed with the watery humour; And this plainly appears by wood burned in the fire (which we vulgarly call Charcoal) and in flesh smoaked (in the chimney or otherwise) by which means they are more durable, and also retain their alible and nutrimentall juice entire; from whence they are usually had in great request.

Thus it happeneth that the *Mumiall* spirits suffering extremely by the present evill, are drawn and retired into their chiefest (ἀκμὴν) ripeneſſe and perfection, and are powerfully, and exactly commiscerated with their most internall substances; as a living body is more capable of any faculties, so after death being indued with this *Balsamick* potency more internally, more powerfully resisteth the putrefying habitude of the Elements, and defendeth it self against all encroachments of adulterating corruption. For the clearing of which there are diverse arguments; (for instance) bodies dissected into many parts (though they have not severall spirits, but inclused) do contrary to their nature leap and stirre up and down with severall motions; insomuch that they

are

e vulgarly esteemed innocent and not able
) die while the sun is above the *Horizon:*
nd sometimes a dog is observed to bark
is it were) and make many motions, his
eart being cut out, as if he would tell
ristotle he was deceived in his opinion, when
: said *the heart is the first that liveth, and the*
st that dyeth.

Moreover, the *Balsame* is not necessitated
depart from the body or habitation of
e spirit, or vitall *Balsame*, so long as it
maineth entire and unhurt, in what part-
ever it is so irresoluted or resolved into
s *Elements*; and therefore nothing is here
relinquished or separated but the anima-
ng rationall *soul*, or the informing form
man, whose presence gave a difference to
ery thing specifically; for a man being
funct and reduced into *Mumie*, is no more
man but equivocally; and the vitall spi-
, vegetable, naturall *Balsame*, the *Symphysis*,
d with it the exuberancy of the occult
wers, in such a body suffer no damage.

Therefore the *Aereall Mumie* only of the
icrocosme, being extracted and separated
r the preservation of the health of man,
nd for many other uses hereafter specified)
approved of; so that the person or sub-
t during life was perfectly healthfull and
und, without any troublesome passion,

or essentiall constitution of parts or offending faculty, which may occasion any *Mumiall* imperfection, for those procure an Antipatheticall operation.

Chap. III.

Of the Extraction of Aereall Mumie.

Paracelsus in many places wonderfully extolleth and openly professeth that the *Balsame* of the *Aereall Mumie* of the *Microcosme* doth preserve the health of mans body, because it most powerfully resisteth all sorts of poysons received; it expelleth the contagious intoxication of the plague, and many other diseases: And that (ἐνέργειαν καὶ διάκρισιν) the efficacy and virtue, in perfection of *Aurum potabile*, and of all other things of the greater world, even of the Philosophers Stone, may be gathered and raised from it: wherefore I suppose it requisite to unfold this *mystery* more deliberately, and more accurately to set down the Extraction of it: In the pursuance whereof I finde that this *Aereall Mumie* may be separated & extracted several waies; as following. First

First, it is performed by the way of *Purefaction* and *separation* of *Elements*, and their *combination*, so that from thence ariseth a new body in respect of the difference in its members, the *Mumie* being extracted hence retaineth all its former properties whatsoever, and is most ready to assist them in another.

Secondly, the Extraction of *Mumie* is perfected after the manner of *Quintessence*, of which in our first *Tract*, *&c.*

Thirdly, by the destruction of the Body, and afterward transplanting the spirit of the *Mumie* into another vegetable body.

Take these three *Extractions* particularly handled for their better explication and exposition in the Tractates following.

The first manner of Extraction o Mumie: Or, *of the Tincture of the* Microcosme.

Corporeall Mumie is to be taken when a the substance adhering to every mem ber, (*viz.*) the *liver, lungs*, or the *whole body* (by which is understood the *flesh* and *bloud* do putrefie during the time of a *Philosophica moneth* in a viall *Hermetically* closed, that i may have (as it were) a *mucilaginous* form the *Muccago* or *filthy matter* being wrung o drained from it, must be laid in dung t putrefie a *Philosophicall moneth*, that so it may be reduced into a *Spagiricall Embryon*; let th water be separated from this *Embryon matte* in *Balneo Mariæ*, and the *aire* in *Ashes*; Th water being again powred on the residue and the *signature* duly interposited, let it pu trefie another moneth in *Balneo Mariæ*; ther must the Water and Fire being extracted to gether by Ashes, the Water being separatec from the Fire through *Balneo Mariæ*, anc rectifying the Fire apart by Ashes: Thi will so separate the *Elements* (though th aforesaid *Embryonian Earth* may yet requir another purgation) as if they were resolvec into their three *principles*. After which le

that

that *Fæculent* and drossie Earth be *reverberated* or boiled in a close vessell for four daies; then let the Element of Water be distilled by a *Balneall temper*, that it may only consume the *heterogeneous humidity*; the residue is to be perfected by Ashes.

The water that floweth upon the *reverberated* Earth boyling in Ashes, must three or four times by a strong fire be repelled and forced out, so shall it appear more *pellucide* and clear, and will be *rectified* with the proper Earth by the same work.

In like manner perfect the Aire upon the Earth by *cohobating* it to a *purity* and reasonable *sapor*.

Then proceeding to the Fire; let that mixed with the Water, be put into a place fit for putrefaction for some few daies, so shal the *Empyreuma* (or drosse of the Fire) be abstracted from the water by an *Arenarious* or sandy kind of distillation; then separate again the Water from thence in *Balneo Mariæ*, afterward place it to putrefie for some three daies mixed with the Earth; then distill it by the Sand in a strong fire, and the fire will rise up together with the Sand, which is to be separated from the Water, the fire remaining in the bottome.

Pursue the same *Infusion*, *Distillation*, and

Separation from this Element of the Earth, untill nothing of that Fire remain in the bottome; the Water at length being separated (after it hath been divided from the clear Fire remaining three dayes) must be *abstracted* from it throughly by *Balneo Mariæ*; the Fire at last being reduced to the Calor of Ashes; this will sublimate this laborious *rectification* being of a more weakly *operation*: For thus by *cohobation* the Airy *Balsame* from the Water and Aire, will be *conciliated* to the Fire, and the Fiery *Balsame* by Fire to the Water; so that the last Liquors will be respondent to the two first Principles, *Mercury* and *Sulphur*; which afterward being rectified by a *circular* motion will return into their proper Center, (*viz.*) the *Mercuriall Liquor* with the *Sal*, but the *Sulphur* circulating by its self will passe into its own Center.

The third *Principle* must be perfected according to the ἐργασία or operation following, *viz.* the *reverberated* Earth beaten upon Marble must be steeped in four times as much of the Water separated in the first distillation by the *Balneo*, and must again be *coagulated* by Ashes, and so to be continued untill the Earth shall have throughly sucked up the Fire, (for it will be

e ſublimated to the likeneſſe of Snow) o the more impure part, as the Tares owed in the field of Nature, hindering he juncture of familiarity and concord, hall be wholly relinquiſhed and left re-ected.

Which earth being refined by *ſublimation*, will truely make the third *principle* (*viz.*) *Sal*, which is the *Mater* into which the other wo (*Mercury* and *Sulphur*) are to be perfectly received as the procreating *Spermate* of Man nd Woman, being appointed and approved or a new and admirable increaſe, containing in it ſelf the *Portracture* and *Nature* of the whole World: (I mean of the *Tincture* extracted out of the *Microcoſme*) and therefore called by the name of the *Microcoſme* or *little World*, but rather by the title of the *Microcoſmicall ſtone of Philoſophers*, ſeeing it a *Medicine* for all diſeaſes.

The

The ſecond Extraction of Mumie *after the manner of* Quinteſſence.

THat which belongeth to this oth
Extraction of *Mumie* effected by t
way of *Quinteſſence*, is not ſo difficult as t
former, neither doth it require ſo much ar
labour and time, but it is leſſe powerfu
in the operation on the *humane* body
Notwithſtanding it be not ſo generall, y
it is of great eſteem for many particu
lar uſes; being a proper *Mumiall Balſa*
againſt all kindes of poyſons, infecti
ons, and many other kinds of difficul
paſſions.

Whoſe Preparation *is thus:*

Take the cleare and bright *ſpirit* o
Turpentine (for that of it ſelf is *Balſamick*
mingle it with *Mumie* thinly wrought o
cut in, and put it in a veſſell *Hermeticall*
cloſed up during a *Philoſophers* month t
putrefie; powre ſome parts of the *ſpirit* o
putrefyed Wine on the *Expreſſion* received in
to an Oxes bladder, then let it be put into
an

an *Alembick* upon a *Cucurbite* closed very fast, so that the *Cucurbite* being set in cold water, the sand and coales about the *Alembick* may cause a gentle heat, which will make the *Liquor* or *Quintessence* in forme very subtile to distill with the *spirit* of Wine through the bladder.

The grosse or thick matter remaining must be *reverberated* and reduced into *Sal* by *sublimation*, then after it shall be separated from the *spirit* of Wine by the *Balneum* it must be *united* with the *Quintessence*; which being done, the *Quintessence* of the *Mumie* is to be throughly dissolved with *Treacle* and *Musk*; and so it may be preserved in the forme of an *Elixir*; and is a present remedy both for the Plague, and other venemous diseases.

The third manner of Extraction, or o Aereall Mumie.

A Third Extraction is of *Aereall Mumie.* or of the Balsame of the body *prefocated* and this must be done by the means of *Transplantation.*

First, let the *Mumie* being mixed in a fourth part of hot and dry earth be dissolved in a close vessell for a month, or untill it hath a *mucilaginous* form, then put in the seeds of such plants whose virtues are effectuall against the diseases you would have cured, *viz.* for the Plague *Antipestilentiall seeds*; for Feavers the seedsof Plants contrary to them, and so of the rest; so leave them in the open ayre while they begin to sprout and grow; for the *magneticall* virtue of the seed and its *spirit* swelling in it, doth not only answer in proportion of Ayre, but the same (although often changing its *nature* with the *spirit* of it) doeth as it were nourish the inward *Balsamick spirit* of the *Mumiall Earth*, and so while it thus vegetates it will associate the *spirituall* virtues and properties of that same *Mumie* with it selfe continually.

Moreover

Moreover, the Extraction of the same *Tearbe* skilfully mediated with the *spirit* of ine, after the manner of the *Quintessence* nd *Magisterium*, will be very commodious nd usefull for the conservation of health, nd repelling of many diseases. Which *lystery* of *Transplantation* is more amply andled in the subsequent Chapter; And alhough many reasons may be given for *Mumiall Extractions*, yet I shall only here lay own Three as most principall and requisite o shew the potency and operation of the nore secret *Medicine*; the rest (through the *Retort* and *Alembick*) I will leave to the Professor.

CHAP.

Chap. IV.

of the Spirituall Mumie *of a* Microcosmicall *living body.*

THeophrastus *Parac.* (in his Book *de Tempore*) having finished the four sorts of *Corporeall Mumie*, as in the former Series; descendeth now to a more mysticall and admirable *Mumie* as he expresseth in these words; *Quod insuper alia Mumia detur e vivo existente corpore, vel exquavis ejus parte, integris & inoffensis iis permanentibus, extrahenda, &c.* There may be also another *Mumie* extracted from a *living* body, or from any member or part thereof remaining whole and entire, which will cure many affections (otherwise incurable) by a common and easie way, by which, as by a naturall and wholesome *Philtre*, a loving and mutuall complacency is procured between a man incensed against his wife; and many other excellent *experiments* are found in it, though some ignorant and evill disposed people will not grant any such thing in nature; whose frivolous arguments and sophistry better experience hath confuted. These (Experiments) have hitherto been much concealed

uled from the most *learned*, and notwithnding have been used by the *Rusticall* and *mmon people*, of whom some by this *Mumie* ve caused their Heards, Geese, Hens, and geons to love them, others have (with like ccesse) given it to Dogges, Falcons, Stags, d Lyons, by which they have been taed, and also by the proper use of this ey have perswaded and allured wilde asts into their nets; which *mystery* of e *Magnetisme* I intend not in this place rther to enlarge.

The same *Paracelsus* (in *lib.* 4. *de Origine rb. invisib.* toward the end) speaketh thus, which for the benefit of the matter and egancy of the stile, I have here recited in is own Language.) Kan die Sondurch ein Glas scheinen, unnd das Fewr durch den fen gehen, unnd beyder Leib bleibet ausen: So can auch der Leib seine Krafft die Weite gehen lassen, unnd still liegen ist wohl als die Sonn durch dz Glas, und mpt doch selbst nicht dadurch: Dzumb ird dem Leibe an sich selbst nichts zugemessen, sondern den krafften die aus ihm ehen, inglercher Weise, wie der Geschmack on einm Bisem, des Leib auch still lieget. Also sind auff den Grund die Vielfeltigen *xperimenten in Mumia* erfunden worden, dass an sagt das Theil am Menschen ist gut

dazu,

dazu, das ander ist gut zu den Dingen, dabei ich die nicht schreiben wil, bis ich zerlege die *Mumien* in der Hymmischen Schuel, in welcher Orten erklaret werden die Ding, so euch hie werden gebzesten, denn sie haben so grosse Mysteria in ihnen, dass sie eines trefflicher Buchs wol bedurffen, &c. (which is thus rendred) If the Sun can shine through the Glasse, and the fire shine through the Furnace, and the bodies of each is not neer, then the body also can ejaculate its virtue though it lyeth still and comes no neerer then the Sun doth to the Glasse, for it doth not passe through the Glasse: And consequently nothing is attributed to the body but to the virtues proceeding from it, even as the sent which the Mosse affords, whose body lyeth and stirreth not. The like Experiments were found in the *Mumie* upon good grounds, whereby it was known that some part of man was good for such a thing, and some were found to do good otherwise: of which I intend not to write now, but refer it to the Schooles, when *Mumie* shall be *Anatomized* in a heavenly manner, where such things shall be further declared, which you now stand in need of; for there are contained therein *extraordinary Mysteries*, whose demonstration would require a great Volum.

Which

Which words of *Paracelsus* do excellently describe that *Spirituall Mumie*, and other *Sympatheticall* and *Antipatheticall* Mysteries.

He demonstrateth the true foundation and use of the *Mumie* (according to its doctrine) under the example or type of the *Magnet* and *Iron*, by which virtue the *Magnet* doth alliciate the *Iron* unto it, shewing by it the ἔκκεσιν or true extraction of *Spirituall Mumie* and its hidden faculties (of which further hereafter, though he doth somewhat obliquely and obscurely expresse himselfe) by handling the thing it self, and foundation thereof in these words, *Spiritum Mumiæ illius usus esse, nisi mediante vivo quodam corre*; that the *spirit* of *Mumie* is of no use unlesse to a living body: which some may seem to enforce from the 29. *Psal. For what profit is there in my bloud, when I descend into corruption?* Although many may suppose little or nothing is here meant of *Spirituall Mumie*, yet if any one will narrowly search into it, by comparing truth with truth, he may (by a more diligent enquiry) finde out the true concordancy of the *Magnet* and *Iron*, with their properties, nature, originall and virtues: After which he will easily know how to apply the (mentioned) example to the present purpose, and also

know the Extraction and use of *Spiritua Mumie.*

Wherefore seeing the knowledge of thi *Science* (according to *Paracelsus*) depends o the true *cognition* and *contemplation* of th *Magnet* or *Loadstone*; I conceive it most ne cessary for our purpose to be handled i this place.

It is thus therefore with the *Loadstone* Although many have studied the *virtue* an *nature* of it, yet not any hitherto (as I eve heard) have attained the true know ledge and reason of the *Magneticall* pro perties.

The *Magnes* or *Syderite* hath not in i *generation* a *simple* and *genuine* nature, as oth naturall bodies; for this hath its origina or nativity not from parents of an *Hom geneall* but *Heterogeneall* nature: Even as th *Mule* generated by two distinct *species* deg neratеth into a Third; its *Genitrix* is of double kind, which therefore bein (ἀλλοπερίπλας) inclineth to both, partic pates of both, (*viz.*) of the *Theamedall lap darry Mercury*, copulating with the *Marti Mercury*; Its *Genitor* hath likewise a doub *nature* or *genius*, (*viz.*) a *Metallick Sulphureo Martiall spirit*, and the *Lapidary spirit* of t *Theamed* aforesaid, the active forme of bo the other matters, and yet not agreein

amor

among themselves, but strangely averse and (as it were) jealous one of another; for they are both *inflamed* with an equall love, and have the same title and claime of their aforesaid *Spouse*; and therefore both by right of Nature do copulate and ingender after this manner.

When as the *Lapidary Mercuriall Liquour* is in its first *matter* or *Liquid entity*, and is turned towards the first *matter* or *Martiall Mercury*; (for it is certain they are delighted in one *Matrix*) and hence it is that the *Sideriticall* mountaines for the most part are contiguous to those wherein the *Theamede* grows; wherefore it assumeth from the *stone* some kinds of necessity and *symbole* of contiguity, or of the first occasion to mutuall amity, and at length doth wholly conspire with the said *Martiall Mercury* and receiveth and joyneth it selfe with it in one and the same bed.

What then? both (the *Mothers*) being very inclinable, and strucken with the same *Starre* and *sting*, do therefore (according to *Philosophers*) admit their lover or forme appropriated to them into their neerest power above, (for the Heaven is the *Paranymph* in all such Actions.)

After this manner and sometimes otherwise (one principle by force *preoccupying* ano-

ther) formes of different *species* are received in one and the same subject: We have an Example of this in the *Lithopædio Alboſii*, and also in *Coralls*, *Metalls*, and in diverſe *Mineralls*, bearing the figures and likeneſſe of hearbs and other things: Now each forme (*viz.*) the *Spirit* or *Theamedall* forme by reaſon of its *Lapidary Murcury*, and the *Martiall Spirit* by reaſon of its *Martiall Mercury*, (in ſome meaſure) is received into the ſociety of the *Lapidary Mercury*, to which the *ſpirit* of the *Celeſtiall motions* particularly qualified is a faithfull and impart all conductor and coadjutor; for the ſubſtances, formes, and innate powers of the *Terrene exiſtences* depend on the *aſſimilative aſpect* of the heavens; and therefore they both are mutually inſpired by the *Celeſtiall influences*, and *corrivally* received into the love and boſome of the aforeſaid *matter*.

Arte poli vincliſque nova ratione paratis.
Thus heavens conſpiring, *Art* doth prove
A new found way to fetter *Love*.

When as the *Twin-husbands* having happily celebrated their *Nuptialls*, (with their aforeſaid *Spouſes*) by the *conſummation* of this Marriage, the ἐπιγαμώτερος, or more predominant *Sulphurous Martiall Spirit* endued with

a

a wonderfull mobility, ſubdueth and more internally poſſeſſeth the whole *Mercuriall Lapidary liquor*, the *Metall* merely proper being abſent, & the *Theamedall ſpirit* but weakly reſiſting and impotently endeavoring the performance of the ſame duty: On the other ſide the *Lapidary Mercury* by its cognation or affinity with the incloſed particle of the *Martiall Mercury*, doth not only affectionately retain the *Lapidary Spirit*, but alſo the *Martiall*, and coagmenteth the *Metall* into a *Lapidary body*, by the mediation of the *Sal*; for the greater part of *Mercury* is *Lapidary*, the leſſe *Metallick*.

Thus the whole *Concrete* is not alike, neither *Iron* nor *Stone*, but τὸ ἀμφὸς *Hermaphroditicall* or *mixture* of both, but yet, ἐν πλείσι in ſuch proportion, that the *Lapidary Mercury* may obtain its naturall matter from the *Lapis*, and its *ſpirits* from the *Iron*, the reſt being permanent & exiſtent in it in the ſame quality, but in a leſſe quantity and efficacy.

This is the Hiſtory of the *Naturall Magnetick generation*, from whence are the very principles and reaſons of all its proprieties; For in that it attracteth *Iron*, or is attracted to it in reſpect of its more maſſy (and ponderous) body, is becauſe the *Sulphurous Martiall Spirit* being of a moveable and noble nature is intricated in an improper

and strange *matter*, (*viz.*) the *Lapidary Mercury*, and that in the presence of a most malitious *Theamedall Spirit*, whom it abhorreth and avoideth.

Now every naturall *ens* any way disturbed (lest it should be vitiated beyond the condition of its *species* seeking aid and perfection) betaketh it self to that place where the more noble state of its *species* is (preserved.) This (I say) is the cause why the *Spirit* of the *Martiall Magnet* being straighten'd by reason of the *matter*, and its *Antagonist* placed so near it, flyeth always to the *Iron*, and joyneth it self with the *spirit* of it: And this which it doeth *spiritually*, it would also do *corporally*, if its contrary or *ambiguous* condition by reason of its contrary *forme* did not hinder it, or otherwise if there were not a greater reason of the *obsequy* and accession in the *Iron*; so that the *Iron* is principally moved to the *Magnet* and not contrarily, because its *spirits* united and roborated with the *Martiall spirits* of the *Magnet*, have a body (ἱπποσμὸν) tractable and prepared to obedience, which is otherwise in the *Magnet*: For as how much by reason of its *Martiall spirits* it betakes it selfe to the *Iron*, so much by reason of the *Iron spirit* the other immediately passeth to it; for each seeketh its own perfection, the *suppe-*

ditating

itating Causes are motives, as the internall nemy, the environing Aire, and both the ame governed by the *Cœlestiall spirit*.

Also, the reason it attracteth *Iron* on one part, and depelleth it on another, (for here is not alwayes (τὸ φεύγω καὶ διώκω) according to its internall and externall powers precisely an opposition of faculties) that proceedeth only from the *Mercury* and *Lapidary* spirit of the *Theamed*, of which the *Magnet* likewise consisteth; These on the one side do hinder the *Martiall spirit* that it cannot execute its naturall power; on the other side the aforesaid spirit of *Mars* hindreth the spirit of the *Theamed*; Thus are they alwaies a mutuall impediment the one to the other in an opposite, but in any other way a (united) *collection*: so that in whatsoever the action and *virtue* of the one prevaileth, the *faculty* of the other ceaseth, and is no waies observable; which disposition of Nature is obvious and concurrent in other *species*; First, in those wherein contrary faculties are admitted; as *Bees*, *Vipers*, *Toads*, *Cantharides*, &c. whose parts which are receptacles of *poysons* are not *Antidotall*; and so on the contrary, that it may be an *Axiome* not only in contraries, but also in subordinate things; *Una cujuslibet facultate intensiori reddita, remissiorem fieri alteram, & con-*

tra, the more powerfull one faculty is, the weaker is the other; and contrarily one of the *Contraries* being setled, the other is removed.

Lastly, whence is its Converfion to the North? briefly hence; The *heaven* in that part of it, the *Ursæ cauda* (vulgarly called the Tail of the lesser Bear, or any other Starre) is the *principium* of this particular nature in the *Magnet*, comprehending the reason of its whole being, as the *Moon* of the *Selenite stone*, the *Sun* of the *Lothes*, and other *Heliotropiums*; or in a certain sense the *Sea* is the cause of all other waters; therefore the *Celestiall Spirits* flowing into the Rudiments, Complements, and Supplements of this *Creature* more abundantly by reason of the immobility of the *Polary stars*, of which also the contrariety of the mobible *Aire* being a cause, is of such notable concernment, that they continually have the same motion of the *Starre* about the Earth; (which if you desire a more narrow inspection, it is sufficiently experimented in the *Tract* of the *Loadstone*) and so that in whatsoever adversity or exigence they are, they naturally desire to escape and recreate themselves this way, by which there is a conjunction with the familiar symbolicall and chiefest *Celestiall Spirits*, and a mutuall

all and natural inclination with all other *Elements* and *Elementaries*.

Hitherto sufficiently of the *Magnet*; where first we must note (περὶ τοῦ πρώτου) according to its progression, that the *Magneticall Attraction* proceedeth from the *Sulphurous Martiall Spirit*, and the *Cœlestiall influence* predominant in it.

Wherefore it will be necessary and convenient to the exalting and extracting of the *Sulphurous spirit* of the *Microcosme*, to try it by a *Microcosmicall Magnet* bearing affinity with the *Martiall Magnet*; as in the subsequent chapter shall be more largely declared.

CHAP

Chap. V.

Of the Foundation of the Extraction *of* Spirituall Mumie *and of its* Magnet.

Although *Theophrastus* in many things, and those oftentimes most relating to the strength of the whole Argument, be somewhat ambiguous and obscure, which hath raised many objections (worthy) against him and his writings, yet in that part wherein the summary force and power lyeth, he seemeth to me perspicuous enough; Therefore Experience it self, and the Mother of it *Philosophy*, did instruct him in the composing his Book (*De tribus Essent.* of the *Three Essences*, and in other places that the *magnetick* attractive nature and vigour of all things, as well *Sympatheticall* as *Antipatheticall* consisteth in the virtue of the *sulphurous Balsame* & vital spirit: from whence it may be inferred that the *Magnes* of the *Microcosme* by the same *sulphurous spirit* as by the *active* ἐνεργητικὸν or powerfull *form* must be extracted, and that the *Magnes* of the *Microcosme* much resembling the passive matter hath a like generation with the *Martial Magnet* (so properly called).

It is also certain that the *sulphurous spirit* the *Microcosme* is contained in the *Ex-nents*; which not only *Aristotle* teacheth *lib. 2. cap. 3. de generatione animal.* that the it of the *Sun* and of *Animals*, which tru- differeth little from the aforesaid *Sul-r*, is as well contained in the *Excrements* though contra-distinct from Nature) as the seed; And *Fernelius* (*in lib. 2. cap. 18. bd. rerum causis*) saith that the parts and *rescenees*, as well of roots as of living atures, have much more power and se-t virtues, then of those which are taken m the dead. But *Paracelsus* (whom for his at experience and abstruse knowledge in ngs we may safely credit in this mat-) *lib. 1. Tract. 2. de Tartaro*, saith that περίτωμα τ κοιλίας, the *Peritoma* or *excre-nts* of the belly or vitals, is no other thing en the *Sulphur*: and elsewhere, that the *crocosmicall sulphur* is nourished by the ex-ments of the *Entrails*; the *Sal* lyeth in e *Urine*, and part of it is evacuated, but t any part of the *Mercury*, for that is pt as it were for *nutriment*.

Therefore I may safely gather according the precedent History of the *Martiall agnet*, that the *sulphurous Martiall Spirit* is of *Attractive faculty*, while it being associ-d with the *Lapidary Mercury*, is inherent with

with it; ſo the generation and *Principia* o the *Microcoſmicall Magnet* is to be ſough (ἐν τῇ ἀναπλάσει τῆς κοιλίας) in the Excremen of the Entrails aforeſaid.

The familiar nutriment of our natu being ſingularly ingeſted, and reduced b the *Arches* into the *Materia prima* or fir matter, that *liquid* and *Mercuriall ſubſtanc* (for whither elſe can they more comm diouſly apply then to the ſaid *Lapida Mercury*) For thoſe things which the *ſu phurous ſpirit* of the *Microcoſme* doth ſo muc traverſe up and down, being liquid, d cleave unto the embracements of the ſi periour inteſtines, and aſſociateth wit them though contrary to it ſelf, no othe wiſe then as the forme doth with the ma ter, is at length deduced through the *M nocle.*

This Conjunction being made wh as they ſhall draw the *Magnetick* powe and faculties of its *Microcoſmicall ſulphu* even as the *Lapidary Mercury* did the Spiri of the *Martiall*, doth not only deſer the name of *Mercury* by its *Analogie* wi the *Lapidary Magnet* (ſo called) b may moſt worthily be termed the *Microc micall Magnet.*

That this is truely ſo, appeareth by th

t

e *Microcosmicall Mercury* indued with the
id *spirit*, demonstrateth that *Magnetick*
ture, dignity, and use by many various
d wonderfull wayes, which is conspicu-
s and clearly exemplifyed by that *extem-*
aneous sympatheticall Unguent which is not
known to many, especially to *Military*
n; for it is generally esteemed the most
ndy (Cure), the Instrument or Weapon
ly that made the Wound being duely a-
ynted with it, wonderfuly mitigateth, and
o healeth the Ulcer or Wound: So in the
y *Magnes* of the *Microcosme* (being diversly
posed) sometimes it strangely stoppeth the
olent solutions of the belly, and (amongst
ich) sometimes the *Dysenteria* or *Bloudy-*
x, which if it be *Epidemicall* it hath its
cent from above, and sometimes it great-
provokes them: And this is generally
erved even by the common sort of people
said *Magnet* being burned or fired either
throwing burning Coales on it, or else
burnt Wine and pepper together, sprink-
upon it, doth with as much torment
ict the *Nates depositoris inciviles*, as the
ning Coales themselves, were they apply-
o the same parts.

Of which saith *Paracel.* (*in Tract.* 1. *de modo*
rmacandi:) that the aforesaid φεντώματα

or

or Excrements of the *Paunch* are not s
as those of the *Ventricles*, proceeding fr
the *Intestines*, for then they would be
no use; but that they are placed there
Nature, to the end that they may be m
ready to expell, and also (which he speak
in respect of the *matter*) be more service
to the greater *Entrails*, which is attribu
to the accession of the *Spirit*, according
the testimonies of the chiefest *Philosophe*
And this may serve to expound that
Galen lib. 2. *cap.* 1. *de simpl.* from *Snakes*
tentimes proceedeth health, from
ease, and even from *Dung* the Cure
diseases.

CH

Chap. VI.

Of the Procession, or manner of Extraction of Spirituall Mumie.

First, it will be requisite to have in a readinesse the *Mumiall Magnes* which must be dryed in the *Aire* in some shady place, (for the heat of the Sunne destroyeth the *Spirituall Sulphur* by dissipating it) and it must also be reduced into Earth; for thus its *noxious humour*, and whatsoever is of an *excrementitious quality* (which hindereth the usefull *Sulphur*) will with its noisomness be abolished, and the said *Sulphur* will return into its own *Centre*.

The *Magnes* being thus prepared, apply it to what part of the body soever you please, and let it remain there untill it wax very hot; For the better effecting the same, let that part (whereunto it is applyed) or the whole body be kept in motion till it sweat; and by this meanes the *Magnes* of the *Microcosme*, requiring that which is most familiar to its *nature*, (namely) the *Spirituall Mumie* or *Aery Sulphurous spirit*

spirit of Man, (according to their several *natures* and *proportion*) draweth with as much alacrity and aptnesse, as is before specifyed of the *Attractive faculty* of the *Loadstone* to *Iron*, (*viz.*) from the well and sound part a sound and well disposed *Spirit* from the diseased a languishing *Spirit* infected with that disease, as this Conjunctive appetite is naturall to every thing to its like; and there is an easie solution of the parts of a subject when as like is drawn by power of its like; in which respect that of *Heraclitus* is not absurd, *Omnia fieri per amicitiam & per litem*, all things are done by amity and strife. Of which more amply in another place.

CHAP

Chap. VII.

Of the use of Spirituall Mumie (*in generall.*)

T is affirmed before from *Theophrastus*, that the *Spirituall Mumie* extracted from e proposed *Magnes*, is of no use, neither n it effect any thing, unlesse a live body or *getable Animal* doth intercede, & not with- it reason, for seeing the *virtue* must only ue out of the body, it would be more potent and uncapable of procuring effects orthy its *originall*; for nothing operates yond its *species* and *degree*; therefore it ust of necessity be invested with such a bstance, whose interiour *Anatomy* accor- ng to the *harmony* of the *Heavens* doth much agree with it as its former sub- nce from whence it was *extracted*, or whose ndition is the same with the former in e *series* of the *Celestiall dignities*; for it is ost certaine and confirmed by invincible xperience, that these *Terrestriall* things spose themselves in order to these *Celesti-*, and that what happeneth to one by the rtue of the *Celestials*, that presently by the ncordancy of the *superiour* (powers) is

common to another conſtituted under the ſame order, ſo long as the application of all things requiſite is not wanting; In a word certain *Starres* do *conſent* and *direct* every ſingular *ſpecies* by by ſome ordinate and familiar *dominion*, and whatſoever is comprehended under the ſame *power*, by the benefit of the *Ætheriall ſpirit* do admirably agree; and the ſame virtues which are from above *communicated* to one, do mutually *conſpire* with the other: We may therefore hence conclude, that *Nature* hath not appropriated only one thing to the uſe of one, (ſuppoſe from whatſoever action or paſſion you pleaſe) but many to one and the ſame thing; ſo that our knowledge (though ſhallow in more weighty matters) doth equally extend it ſelf to all.

An Example hereof may be drawn from the virtue of *Auri ſolaris* (or *Solary gold* acording to the ſuffrages of the moſt *learned* for it is not only in that, but alſo in the *Bezar ſtone*, *Gums*, *Musk* and *Amber*, nay in the very *heart* of a *man*, but in all theſe according to their ſeverall *way* and *manner*. And of all and every of theſe the *heaven* is the moſt benigne *Author* and *moderator* according to the appointment of God who preſerveth the order of Heaven and

Earth

arth under the government of one and
e same *Starres*; whence proceedeth
ὑρροια μία, ξύμπνοια μία, ξυμπαθία πάντε,)
ne *Conspiration*, one *Confluence*, and every
mpathy.

Also the said virtue of *Gold* hath no
ower of its self unless in its own *nature*,
in some other *consimilative subject*, nor in
y other thing, unless in those which are
turally capable of receiving these *solary*
rtues; as the *heart* and *vitall spirits* of man,
c. To these it notably giveth strength
d splendor; and increaseth, roborateth,
d multiplyeth it self in them; this
gmentation of it, is not only advantagious
the *heart* and *vitall spirit* of man, but also
it selfe surviving and remaining with-
ut the man, so long as the *Magnes* of it
erforming its duty by the same virtue doth
tercede: As in the *Transplantation* of *spiri-*
all Microcosmicall Mumie, the subject of
oth being life and strength doth wonder-
lly and mutually attract by the direction
f the *heavens*.

By which, thus darkly expressed, some
ay happily suppose that the extracted
lumie of *Paracelsus* should not be left in
s *Magnes*, but be produced into some
egetable nature, that so being freed from
s *Magnes* or *body*, and useless and dead

unto it, and transferred into some vegetable subject capable of the *vitall power* of increasing it, might by its *spirituall* attractory virtue be continually augmented.

To which may be answered, that although the *Magnes* of the *Microcosme* will extract some part of the *spirituall*, yet it will not do it sufficiently, nor so much as is necessary for *transplanting* or *eradicating* diseases, but this translation to another body will make it lesse *operative*, being banished from its own: Of which more at large in the ensuing *Procession*, (being a continuation of this *Extraction*.)

Take *Magnetick Earth*, into which some *spirituall Mumie* being received by *fomentation*, let it be inseminated into seed, or implanted into some hearbe proper for the disease and member you would Cure; as

For the	*Jaundies*	into	Line-seed, Hemp-seed, Juniperberies.
	Dropsie		Pimpernel, Cammock, Wormwood.
	Plurisie		Saint-Johns-Wort,
	Plague		Scordium, Plantane,
	Ulcers & *Wounds*		Spotted Arsmart.

And

nd ſo in the reſt, by adhibiting their pro-
er guides: Let them grow and vegetate in
ne open *Ayre*, and ſo the *Attractive* proper-
y will wax much ſtronger, and through
s *vegetative* nature, will wholly draw and
ick up the *Mumiall* ſpirits, *Sympathetically*
nd *Antipathetically*, by the benefit of the
irit of the World; and through the means
f the *ſeminall* quality of its *ſpecies*, (if its
roper *form* ſhould degenerate) it will re-
ain and keep its properties without any
ifficulty: And this proceeds from the
ongruity of *forms* in both; namely, in
ne member adminiſtring *Spirituall Mumie*,
nd in the *ſeed* or *plants* conforming to it;
nerefore, if the infected member be weak,
ne impotency thereof will be transferred
o the *ſeed* or *plant*; if it bee naturally
rong, they will alſo, after their manner, participate: And this is readily perfected by the meanes aforeſaid, as a kinde f *Magicall* allurement and preparative, hich is apt to receive the *Celeſtiall* infu-
ons.

But it is to be obſerved, that the *plants* r *fruit* muſt be diverſly ordered (that ney may the more eaſily work this effect) and accommodated to the *nature* and verall conditions of the *Diſeaſe*: As for xample.

In a hot and dry disease, as the *Jaundies* is, which you would have fluid and resoluble, the plant together with the *Magnetick* Earth, must be presently cast into a running water: but if it be an humid disease, as the *Dropsie*, when by the benefit of *Transplantation* the water is sufficiently defluxed and wasted, then burn the plant with the *Magneticall* Earth in the fire, so that the disease may be wholly dryed up: But if the disease bee of an ordinary temper; as some sorts of *Jaundies*, *Feavers*, *Eryſipelas* (vulgarly called St. *Anthony*'s Sore) and other sharp noysome diseases, whose nature is neither very dry nor very moyst, then the *Magnetick* Earth, with the plant is to be dryed on the ground, or in the smoak, that it may kindely and by degrees consume: This given to any Beast or Cattle, that is naturally stronger then the Patient, it will presently affect the same (with the disease) and the Man will become well.

This excellent property, some (byasse with more then a *Diabolicall* malice) have most detestably abused; who, by conveighing *Pestilences*, *Feavers*, *Impostumes*, and the like, from dead bodies and beasts, their *contagions* have infected Waters, Pastures, & and also Men and whole Nations with direfull *Pestilences*.

Su

Such *impieties* have been too much practised in former times, when as some wicked wretches have caused the most contagious Plagues by *Mumie* extracted onely by the *Elixation* and *Decoction* of pestilentiall *Cadavers*, being smeared or sprinkled upon dores, posts, handles of things, *&c.*

So experience teacheth, that the dead *Carkases* of *Animals* dying mad, and prepared by *art* after the like manner, and given to others, either of the same kinde, or otherwise, do affect them with the same madnesse: Hence happily some derive the true reason of many *contagious* diseases; for, as the said *Mumie* is transferred by Art, so the diseased *Mumie* descendeth either from the *Celestiall* Stars, or from the nature of the infected man himselfe, into the *Iliaster*; and that hath the like *sympathy* with both, as the *Lung-wort* with the *Lungs*, the *Magnes* of the *Microcosme* with the *Microcosme*, the *Rain* with the *Ground*, *Gumme* with *Chaffe*, *&c.*

Therefore, it aptly draweth from those Stars, and followeth their *attraction* and *direction* every where *Mumially* & *Magnetically*; so that how much of every *Astrall Mumie*, or of an *infected man* is received into the *Iliaster*, so much (although invisible) passeth vicissively into divers men, for the better accommodation of either, onely by the *spirit*

of the *vitall* World, through the *Rayes* of the Stars opportunely applyed. (But to our purpose.)

It is now carefully to be looked unto, that the hearb or tree with which the *Mumie* out of the sound member is mixed, may not decay or be cut, but that with all care it may be preserved alive and growing; therefore that vegetable *species* must be transplanted into the very *kernell*, neer the root of a shady and green tree, the hole being firmly closed up again, that so the *moysture* of it may more properly be exhausted, and by applying every thing rightly, the operation may the more effectually succeed.

And it must also as carefully be observed, that the *fruit* or *tree* into which the disease is *transplanted*, do not grow up too *suddenly* and *rankly*, (which often happens) for such *superfluous vegetation* is dangerous, and hurtful for the member: This may appear by the example of *Hair*, which is often *transplanted* into a *Willow*, that it may grow the faster, nor is it without successe; but when they are left in it beyond their proper time, being not cut down nor burned, that over rank and moist *vegetation* oftentimes proveth hurtfull to the *brain* and *eyes*, especially to the latter; which is also dangerous to any afflicted or troubled with *Phthisick* and *Feavers*,

ers, (while they happily think themselves ecure;) which onely proceeds from this er-or, that they improvidently place their Mumies in herbs and trees of a rank or too quick egetation.

Also, you must carefully provide, that ou choose a *species* temperated according to ne' condition of the *person* or member in-fected, that so it may rightly perform its uty.

Which proportion of generall *harmony* very commendable: As for example, the *ake* eminent for its *duration*, and of a *slow owth*, is therefore most proper for the *teeth* f Children (shedding them the first seaven ears) to be *transplanted* into, to avert any seases from them, during their whole life. or with lesse reason against the κήλην, or *rstenneſſe* of Children, a wedged piece of *ake* is taken, with a certain quantity of *rley corns*, upon which cause the Childe make water for some few dayes, then dig om under the *Oake* a handfull of *fresh Earth*, id mingle it with the *Barley*; after which, t a *young Oak*, and put the *Earth* mixt with e *Barley* together into it, and also the oresaid *wedge* of *Oak*, not without a my-call *Mumiall* reason, like this of ours; hich may likewise occasion the commen-itions of that *Shrub*, which is said to be

Antiparaly-

Antiparalyticall, by whose simple and mee *extension*, many troubled with the *Palse* are restored to their *pristine* and *natural* strength.

But where it is taken in that manner, tha the *Mumie* extracted from another is to b communicated to a *living body*, that may by the actuall *exhibition* of the body or part i selfe, be effectuall; as the nut of a *Stags* Pisl *transfixed* in the heat of *Copulation*, pulverise or pounded with the Oyle of *Beavers-stone* or else the *seed* it self mingled with *Pepper* and then dryed with *Musk*, *Amber*, and *Peruvian Balsam*, is very effectuall: It is also very powerfull by *Blood*, or its natural *Quintessence*, as is experimented in a Fathe hating his Son from his infancy, insomuch that he cannot indure him in the same Roome with him, but being absent, loveth him: of which the *Poet* elegantly speaketh:

(quare

Non amo te (Volucri) *nec possum dicer*

Hoc solum possum dicere, non amo te

I love not thee, nor can I tell for what
This onely I can say, I love thee not

Fo

For if you should take some of the Sons blood breathing out of the *Basilick* vein of the *left* Arm, and drop it through a small cunnell into the like quantity of *Alcoolian* Wine put into a very close Glasse for certain dayes, and afterward distill it in *Balneo Mariæ* through an *Alembick* to a dryenesse, then give sometimes to the Father one or two Drachms of the *Distillation* in a draught of Wine fasting, it will presently (with great admiration) *metamorphose* and reconcile their affections, and all motions of *discontent* and *hatred* will abate and cease: Also it hath the same successe and effects, being administred to any marryed Couple, who have lived in perpetuall strife and variance; as oftentimes confirmed experience hath proved, (*good perswasions* being administred, and *invectives* laid aside.)

So the *Blood* of one troubled with the *Dropsie* or *Consumption* (but before, for the better discovering of its secret *star*) *putrefied* and given to a *Swine* or *Dog*, with Bread or other Meat, the Disease will be transferred from the sick party to them: Unto which, that of *Ficinus* seemeth to relate of the *exuction* of *humane blood* from the Arm of an healthfull young man, for the *Instauration* of his youthfull *spirits* into an old man: Also, that which hath been received from

from Antiquity, (namely) a *Bath* made of the blood of *Infants*, for curing the *Leproſie*, and to reſtore corrupted fleſh: So that this (without cauſe of injury) hath rendred certain Kings hatefull to the Common people.

For it is both deteſtable, improfitable and noxious, in reſpect of *nutrition*, to receive the parts themſelves, and *humane* blood into the body; for, *illud quod nutrit, non plane corpori debet eſſe homogeneum*, that which nouriſheth ought not properly to be *homogeneall* with the body; becauſe ſometimes a like thing cauſeth evill effects; an example whereof we have in *Fauſtina* daughter of the Emperour *Antonius*, who drinking the blood of a *Gladiator*, whom ſhe affected, it wrought, in ſtead of love, a ſtrange hatred, (as *Julius Capitilonus* writeth:) And that *Roman* (of whom *Schrammius* ſpeaketh in *Faſciculo Hiſtoriarum*) who drinking the blood which guſhed out of his owne vein, wonderfully forgot that *Learning* which before he was exquiſite in: I might alſo inſtance the blood of a Cat, which ſometimes having been drunk, did infuſe a ſtrange madneſſe, with a Cats geſture and yawling. Many other examples might be produced of this nature.

Therefore,

Therefore, if it be required to give *Mumie* extracted from another, to any man, the beſt way is to preſcribe the whole *fruit* increaſed by that *tranſplantation* to be eaten or drunk; or otherwiſe, give the *Eſſence* of it extracted by the benefit of the *ſpirit* of Wine; both which will be ſucceſſefull: Whereof more at large in the Tract of *Love* and *Amity* following.

CHAP.

CHAP. VIII.

Of the Favour of the Heavens *towards the aforesaid Operations.*

WEE have formerly treated of the excellent virtues of *Mumie*, both in respect of it selfe, and the properties thence proceeding, under the name of *Spirituall Mumie*, by the means of *Extructed* and *Constellated Mumie*. And likewise that the same *Mumie* is every where to be joyned with a certain *Star*, by whose directions and *appulses*, the *spirit* of the whole World, which doth consociate the *soule* to the World, mediating, and all and singular its affections and virtues by an equable successe, operateth in all and every of its united parts, whether it be adjoyned to the body, or otherwise separated: (As those things which are joyned by a Nerve or Sinew are moved with it; and a small motion in the *principles* make a great change in the *dependencies*) The truth of which appeareth, in that there is one and the same reason of all *Solarie* things in all parts of the World, according to their severall dispositions; infallibly

llibly, from an equall *accession* and *rayes* of
ne same *Planet*.

By this we mean nothing else, then that
very singular Creature, from their first
eginning, have their *innate* faculties or
roperties, and that most powerfully in
heir *spirits*, although consequently in
heir whole substance, (whence sometimes
hey are termed *proprietates totius substantiæ*,
he properties of the whole *substance*) and
ometimes in their *Excrements*: But in the
nterim, we must not deny that they are pre-
rved and *excited* by a certain naturall di-
ction of the *Celestials*, and forced to ope-
te their strange effects diversly, according
o their *powers*, *concursions*, *mixtions*, and *ali-
nations*; for whence is that innumerable
nd incomprehensible, nay infinite varia-
on of the *Stars* and *things*; when as no one
hing in the whole Nature of things, can
o properly be esteemed the *Cause* of so
uch variety? In what (I say) consisteth
he *Unity* and *Continuity* of the World? In
hat other sense are the *Heavens* (by
he *Philosophers*) accompted *motus princi-
ium?*

For thus *Aristotle* (*in primo Meteoror.*)
ith, That the World must necessarily be so
ontinuated to the heavenly *Versions*, that all
s virtues must be governed by it; for that
must

must be esteemed the first *Cause*; whence is the first and principle *motion* of all things: And (*in lib. 1. de Generatione*) he saith, that the *Heavens* was accompted by the ancient *Philosophers*) for the *Progenitor*, or first Parent.

Nor doth subtle *Scaliger* (*in Exerc. 6. de Subtil. Sect. 2.*) unfitly argue against *Proclus*, That *Nature* is a *Sublunary power*; but in this it differs from Nature, that the *universall* Circuit of Nature is never comprehended; *Nature* being the *Motus principium*, and *Motion* being above the *Moon*, no moving thing can be equall in power with the *Mover*: but he saith truly, that this power is not separated from the *Celestiall* bodies; that is, distinct from those powers from which these our affections proceed; wherefore, according to their *Power*, *Concursion*, *Mixtion*, and *Alienation*, it hath a diverse *Creation*, *Existency*, and *Dissolution*: What else is this, but the *motus principium* to be in those *Celestials*, and that the *Heavens* have power to effect all things?

Thus strengthened therefore by these Authorities, I may presume with *Fernelius* the *Physician* an excellent *Philosopher* (*in 2. de ald. rer. Caus.*) *gravem eorum esse stupiditatem, qui sidera nihil in aera nisi calorem aut frigus, imbres aut siccitatem lumine motuq; suo inducere*

ducere contendant; that ſuch are very igno-
ant, who would enforce upon the *Stars*
nely a power over the *Air*, of cauſing Heat
r Cold, Moyſture or Drought by their
ight and Motion; if by their good Con-
itution they do defend and preſerve the life
f all things; why by their evill diſpoſition
ay they not diſcomodate the like? Thence
I ſay) is the firſt and chiefeſt health and con-
rvation of al things, thence alſo proceedeth
eath: Thoſe therefore that are unskilfull
f this *Contemplation*, do wholly abrogate
ie *Cauſes* and *Powers*; and deny them, as if
ey were not, contrary to the teſtimonies
f *Reaſon*.

Neither are theſe (*powers*) received in the
ublunaries by that univerſall and equivocall
ower of the *Heaven*, which is drawn by all
nd every ſingular thing more or leſſe, ac-
ording to the various preparation and con-
itution of their Nature, to which action
ey chiefly reſpect, and ſeem to govern over
ieſe *Sublunaries* by their Light and Motion:
or the ſame operation, and eſpecially of
iis, and of every ſingular part of it (of
hich the *natures* and *ſpecies* are for the moſt
art diverſe) cannot be denyed to be ef-
ected by their *Influence* and *Aſpect*. Neither
o the virtue or ſpirit of the *Celeſtiall* bo-
ies alwayes perform their work by inter-

mixing themselves with another *power*; no
in their severall *versions* is their *defluxio*
alike; flowing (as it were) into a
things every where, in a constant measu
and manner, as if prepared thereto; b
sometimes lesse, sometimes more, by th
definite *Coitions* of the *Stars*; but rather ever
Earthy thing doth finde most powerfu
and efficacious strength, having their pr
per *Stars* well and happily *colluſtrated* an
disposed; and the *series* of things do depe
wholly upon every *Star* to which they a
properly designed: Some things prosper b
the *accession*, *rayes*, and *influence* of the *Su*
others of the *Moon*, and others of oth
Planets, &c.

The leaves of the *Olive*, *Teile*, *Poplar*, *Elm*
and *Willow* trees are turned about by th
Conversion of the *Suns* motion, beholdi
the *Heavens* this day with a different cou
tenance to the day before: & *Peniroyal* drye
hanging abroad in the Winter *solstice*, wi
grow and flourish by a secret *power*: T
Ocymoides or Night-flowers do not gro
or savour sweet but in the night: Also *Su*
chory, *Heliotropiums*, or *Scorpion-grasse*, *Wol*
grasse, *Goats-beard*, *Dogs-onion*, doe all follo
the *Sun* from his rising and setting, lookin
toward his departing, and are turned wi
the *Sun* every hour, even in a cloudy da
th

hey open and expand themselves with the ising of the *Sun*, and close up again at his set- ing; likewise, the *Trifoil* is observed to change he colour of its flower three times in a day; nd this *vicissitude* never happens but towards he *Sun*, so that in the morning it appeareth *white*, at noon *purple*, and in the evening *red*; o likewise the *Lote* tree is *Solary* which is nanifested by its round *Apples* opening heir leaves in the day, and closing them p in the night: Also after the rising of he Star *Sirius*, the bird *Parra* appeareth ot the same day till it be set again: The ea *Tinni's* are enraged with Lust; the *Occyx* ideth it self; and the vast *Ocean* doth ap- parently imitate the *Sun* in the ebbing nd flowing, every forth part of a day ccording to his increasing actions and orce.

Neither is there any other reason why the *Lyon* should dread the *Cock* (as *Marsilius* re- porteth) unless because the *Cock* is a *solary animall*, and in that respect superiour to the *Lyon*; of which *Cælius Rhodiginus* (*in lib. 16. Antiquitat. cap. 13.*) giveth a truer cause then any other, (thus rendered) The crowing of the *Cock* which is at certaine times of the night, procedeth from a certain *influence* of the *Sun*, and consequently from the muta- tion of the *Aire*, which doth alter specially

at the rising of the *Sun*, at what time the *Cock* is observed more earnestly to crow; which alteration the nature of the *Cock* doth more sensibly and accurately apprehend then any other Creature, because in the *series* of things every one hath its dependency from a certain *Star*; the *Cock* is properly and especially constituted in the *Solary* order.

In which sense the opinion of the *Saracens* would not be so ridiculous and contemptible, who feign that there is a great *Cock* in *Heaven*, whose Crowing other *Cocks* here on *Earth* do only hear, and indeavour to imitate as often as they hear him Crow. And that of *Plato* I conceive in the same sense, (*viz.*) that in the Earth the *Celestiall* bodies are in a *Terrestriall* condition, and in *heaven* the *Terrestriall* bodies are in a *Celestiall* dignity, &c. Also according to the *Philosophy* of the *Pythagorians*, the *Stars* are great *Systems* containing in themselves whatsoever we have in the *Systems* or compasse of the *Earth*, *Aire*, and *Water*: To which that of *Paracelsus agreeth in Tract.* 1. *de pestilit.* Aus dem *Syder* ischen Leben ent springet dass Thierische Leben dess Menschen, alles naturlich aus Eigentschafft und Krafft dess Himmels, Als ihr sehet an dem Haan, der schreyet die Mitternacht und den Tagan, das

has compt ihm alles aufs dem Gestirn, Die sun der Haan, also auch der Mensch.

From the *Sydereall* life ariseth the *Animall* life; all which is naturall from the *Celestiall* property and quality: An example you see by the *Cock*, who giveth notice of the midnight, and for the break of day; which *instinct* he hath from *Astralls*: *Man* is in the same condition with the *Cock*.

For there is a double ὕλη or *Essence* in Man, (*viz.*) the *body*, and the life; the one is quickned and governed by the inspiration of the *Heavens*, the other followeth the nature of the *Elements*: This is not only affirmed by *Iamblichus* and *Julianus*, but by all others that have studied this *particuler*, *in Sole omnes cœlestium esse virtutes*, that in the *Sun* is all the virtues of the *Celestiall* bodies: And *Proclus* saith, that all the virtues of the *Celestialls*, do meet and are congregated into one body according to the *Aspect* of the *Sun*.

Now let us speak of the *Moon*, with whom the bodies of *Oysters*, *Cockles*, and all shell Fish, do equally increase and decrease; and *Timber* felled out of woods, when the *Moon* increaseth and waxeth very light by reason of an accession of *moisture* withereth, and rotteth; but being cut down when

the *Moon* decreaſeth and abateth her light, doth laſt and endure much longer: It is likewiſe known to many experienced in Country affaires, that *Wheat* and other grain ſowed in a certain ſeaſon of the *Moon* eſpecially in a *Northwinde*, is a ſure preſervative againſt *blaſtings*: The ſame ſeaſon of the *Moon* is likewiſe to be obſerved for planting of certain kinds of *Trees*, for the *Moon* hath ſuch power over them, that look how many dayes are between the time of their ſetting and the *Novi lunium* (or *New Moon*) ſo many yeares they will be without bearing any fruit: Alſo *Leo Suavius* obſerveth, that the hearb *Moon-wort*, every day during the increaſe of the *Moon* putteth forth a leaſe, and in her decreaſe ſheddeth one dayly; and that in uſing it, it promiſeth *Lunary* years. The *Selenite ſtone* having the image of the *Moon* doth repreſent her increaſe and decreaſe from time to time.

That little fat vein in ſome places (found) parallel and near to *Metalls* (for which reaſon is ſaid to be *metals*) according to the *Germans* (Steig den dem Gang. Molm, &c. in a narrow way by Molm, &c. laid upon ſilver when the *Moon* is in *Cancer*. and oppoſite to the *Sun*, is obſerved to caſt a golden colour, but at any other time hath

ath not the same property: Likewise the
ſnt alwayes reſteth in the *Interlune*, but in
he *Full Moon* worketh, even in the very
ight. Whence it is that *Pliny* affirmeth,
hat the fibres of *Rats* are answerable in
umber to the dayes of the *Moon*. And
hat of *Galen*, *menſtruorum ſtatum tempus muli-
ribus obſervaret, comitialium circuitus cuſtodire*;
whose interpretation for modesty sake I
hall passe by) certainly it is considerable,
when as it hath power diversly to alter
nd affect our bodies, and to cause *Medi-
ines* properly to operate according to their
preparations and administrations. And as
t hath been truely observed by the *Ægyp-
ian Astronomers*, that the *Moon* doth not
foreshew *Criticall* dayes only to the *sick*,
but also to the *healthfull*, for from ♂ and ♄
the ☽ doth cause cummotion of humours
and moysture. It is likewise as certain that the
Moon passing under the signes of ♈, ♉, and
♍, at the time of administring purg-
ing *Celiacks*, the same will seldome or
never operate without some nauseousnesse
or vomiting: Also the *Moon* being in ♊
it is dangerous to open a Vein; and ☽☌♃,
or with any other powerfull *Planet*, will
hinder the operation of *Physick*; so the
seed of *Broome* and *Radices* do provoke vo-
miting, endanger an immoderate attraction

of *humours*, and commotion in the *Member*, either it workes not with a body of lesse activity, or is hindered by the indispofition of the subject. I have observed (sayes *Marsilius*) that ☽ ☌ ♀ doth move *Physick* very little. But concerning the particular qualities of the *Moon*; see *Macrobius in Septimo Saturnal.* towards the end; *Gualterus Ryff, in Iatro-mathematica*; and *Antonius Maginus de legitimo Astronomiæ in Medicina usu*; *Theophrastus in lib. de Tempore*; and *Carrichterus*; in all which, you may sufficiently be satisfyed.

These and many other Experiments doe not only prove the *Solary* and *Lunary* power, but also that al *sublunary* things (in what kind soever constituted) are subject to the *Stars*, and that they borrow their obscure and imperceptible virtues from other *Planets* and *Stars*: And it is affirmed by the most *learned*, that such is the constitution of the *Heavens*, chiefly from the various permixtion of the *Planets*, the cause of proper motion (as hath been formerly delivered) both men and horses, and all kind of perfect *Animals*, are generated from the very *Elements*, as from the most conjunct and adjacent *matter*: And likewise the more imperfect *Animals* as *Mice*, *Frogs*, *Flies*, &c. (which by observation) are generated of their own accord,

as

s it were in a moment, yet *time* hath here
he first and chiefest part; and many other
hings which we have mentioned are not
fected or produced but in their certain
me; which the *Preacher* confesseth (*Eccl. siastes*
hap. 3. v. 1.) *To all things there is an ap-*
pointed time *and a* time *to every purpose*
nder the Heaven; which he manifesteth
y a Catalogue of Examples, fitly ap-
lying that to every figular and appointed
aing.

Therefore the naturall *Philosophers* have
isely said *Motus et actionis eandem esse σχέσιν*
d tempus qualis sit corporis ipsius ad locum &
empus. There is the same relation of *motion*
nd *action* unto time, as there is of the body
: self unto *place* and *time:* To which o-
inion *Hippocrates* consenteth (in *Epidem. 2.*
ect. 6.) saying all things have a *solution*
ike to the *solution* of the *voice*, and every
ne of these are dissolved in a certain *time*;
or from whence is the mensuration of *time*
ut from the *heavens*? Therefore their
ower is in the *Celestiall causes*; as in *seeds*
he power of those things which proceed
rom them are in them; and the *Effectrices*
f the most eminent mutations, are not only
n the Elementary nature, but in other
hings having a more noble *originall*: In
which sense I understand that of *Osea*, (*cap.*
2.

2. *vers.* 21. & 22.) confirming the golden Chain of *nature*; And in that day (saith the Lord) I will hear the *Heavens*, and they shall hear the *Earth*, and the Earth shall hear the Corne, and the Wine, and the Oil, and they shall hear *Israel*.

The heavens (I say) next to the first cause is the *Centre*, *beginning*, *seminary*, *Architect* and *Archetype* of all naturall things; this same reconciles the first with the last, and the supremest with the middle and lowest, universalls with particulars, diversities with diversities, contraries with contraries, like with like, joyneth, fashioneth, and perfecteth all things with all things, by a certain naturall law, (but much obscured from us by reason of its too much remote variety) as you may safely confesse, acknowledge and maintain, that all visible things are the worke, fruit, effect, off-spring, and power of *Heaven*, under whatsoever name or notion they are related to it.

CHAP.

Chap. IX.

Of the Time destinated by the Heavens for the proposed Operations.

SEEing therefore the power of the *Heavenly* bodies is so ample, according to the various ejaculations of their *virtues*; in which respect, the Philosopher (*in* 4°. *Physicorum*) confesseth the *Superiour* bodies to be as the *forms* of those things which are contained in them; and all the *substances*, *facies*, and *powers* of *Terrene* things, depend on their assimilative countenance; which *Scaliger* expressly concludeth, with us; whether the World had a *beginning*, or is *Eternall*: And *Plato* teacheth that the proper *series* of things, even to the last, dependeth on every *Star*: This truly may very well be said, that the Condition of the *Heavens* doe very much contribute to all kinde of proposed actions, upon whose favourable *influence* chiefly depends our *dispositions*. But because we are not more ignorant of any thing, then of those which appertaine to the *Heavens*, as *Job* himself testifieth (38. *cap.*) in these words, *Knowest thou the Ordinances of Heaven? Canst thou set the Dominion thereof in the Earth?*

Earth? therefore we will (though weakly summe up some particulars relating here unto: Wherefore, in these operations wherein the heart and vitall spirit ar *Clients*, the fortunate and powerfull *Sun* i to be chosen for their *Patron*, and to thi the *Moon* opportunely directed: Let the *Su* therefore be in the *Angle* of the *East* or *West* or of the *Angles* of either of the *Mid heavens*, but chiefly in the *Angle* of the *Ascen dant* or of the *Tenth* house, having the *medium Cœli* above it, or at least in the *Plagis* (o *Cadent*) which next succeeds the *Angle*: Al so, under the Signes ♈ or ♌, but chiefl under ♌ the ☽ beholding him; for it i observed, that then the *spirit* doth so vege tate, that it may be able to resist the *pestilen tiall* poyson; which *Marsilius* reporteth t appear plainly in *Babylon*, and *Ægypt*, be ing *Regions* that are under ♌, where when the ☉ enters ♌, the *Pestilence* cea seth.

You may likewise observe, that when ☿ beholdeth ☉ in a △ or ✶, or at least, whe the ☽ proceedeth from the *Aspect* of one t behold another: especially, when she pas seth from the *Aspect* of the ☉ to ☌ ♆, so *Ptolemy* hath taught, that ☿ doth most per fectly agree with the ☉: As the *Mansions* o the ☽ in a *fiery* Signe, namely, in ♈, ♌, o ♐, sh

, ſhe fortunately *aſpecteth* ♃ & ☉ : Alſo, e applying of *Cordiall* things *internally* and *ternally* to the heart, is very expedient; and *dyet* of ſubtle aliments (or of eaſie di-ſtion)being very wholſome and nutrimen-ll; a frequent and gentle *motion*, a cleer d temperate *Ayre*, eſpecially a cheerfull *art*. The *Naturall virtue* is governed ♃ participating with ♀ & ☽; but when ength is to bee increaſed in the *geni-ls*, the ☽ & ♀ are to be choſen, for makes a man *fruitfull* and *chearfull*, and hen therefore ſhe is either with the ☉ or , ſhe is a fortunate *Aſpect* : The ſame is kewiſe to be underſtood of the ☽, there-re ſhe muſt not be in the *Ecliptick*, nor ithin the *Rayes* of the ☉ by 12 *degrees*, nleſſe by chance ſhe be at the ſame *minute* ☌ with the ☉ : Neither muſt ſhe be in er *detriment*, or hindred by ♄ or ♂ nor in with ☉, nor diminiſhed in *light*, nor in her w courſe, ſhe muſt not be *combuſt* in her ay, nor in the *Eight*, *Sixth*, or *Ninth* houſe, or in the bounds of ♂ or ♄. Neither muſt e be found in any of the barren Signes of ♋, ♏, or ♓ : But if you cannot obſerve eſe things, however take notice of ♃ or ♀ the *Aſcendant*, or *medium Cœli*, for ſo they ome under the *detriments* of the ☽, and let er behold ♃ or ♀ by a △ or ✶ *Aſpect* : But the

the *Naturall* virtue, inſomuch as it gove
neth the *Liver* and *Stomach* requireth pri
cipally ♃ to be *propitious*; wherefore, l
him be either in ♋ or ♐, or at leaſt in ♊

Likewiſe where the *humour* is to be re-ſpected, as in { *Phlegme*, *Choler*, *Melancholy* } directed to { ☉, ☿, ♃ }.

Thus much concerning *Operations* and Ex
amples, to which naturall actions and facu
ties are ſubject. Whereunto may fitly be ap
plyed that which the *Aſtrologers* were wor
to obſerve concerning theſe miniſtring fa
culties, *viz.*

That { *Attractive*, *Retentive*, *Digeſtive*, *Expulſive* } virtues helpeth { Fiery, Earthy, Aiery, Watry } qualities.

Therefore in a matter concerning an *Attra
ctive* Corroboration, the ☽ being endowe
with the aforeſaid *dignities*, muſt paſs throug
the Signes of ♈ ♌ & ♐.

Retentive, the ☽ is to be choſen in th
Barren Signes ♉ ♍ & ♑. It will be muc
conducing alſo to have her joyned with

an happy *Radius* : and if the ☽ shall not in the said Signes, it will be sufficient elect a time when some of those Signes all be above the *Horizon*.

If a *Digestive*; Take a time when the ☽ all be vigorous through the *affluxes* of ♃ a *hot* and *moist* Signe, as ♎, ♊ or ♒; and it may be, let her be *aspected* with ♃ : But the ☽ cannot be found in the said *Triplicity*, then choose a time when an *Aereal* Signe all be in the *Ascendant*.

Lastly, if an *Expulsive*; Want the *Lunary* influence, let the ☽ be in the Watry *Triplicity*, as in ♓, ♋ & ♏; (amongst which ♓ hath the prerogative) or when one of the said Signes shall be in the Eastern *Horizon*.

That which pertaineth to the *Animal* faculty, which receives its *intellect* from ☿, and its *sense* and *motion* from ☽, governed with ♃ & ☿ : These (I say) are best disposed (chiefly) in *Aereall* Houses; but being in *Fiery* Houses, let ♃ be happily posited; For *Astrologers* testifie, that ♃ hath a powerfull influence on the *Animal* spirit, *Jovem ad Philosophiam & Veritatem Religionemq; inferre*; that *Jupiter* conferreth to *Philosophy*, Truth and Religion: And *Plato* saith, that *Philosophers* proceed from *Jupiter* : Also *Homer* speaking after the opinion of the *Ancients*:

Talis

Talis mens hominum, qualem Pater ipse Deorum
Atque hominum adducit.

Such are our mindes, and such they must be
when
Govern'd by *Jove* the Father of Gods and
Men.

Jupiter hath so great a power over the *Animal* or *Vitall* spirit, that he is said, with *Wand* to Charm and Excite the minde of Man; by which they would inferre, that he is able by his *Aspect* or otherwise, sometimes to Dull and Debilitate, other time to Quicken and Corroborate the *dispositions* of Men.

In all these things *Jupiter* is to be looked upon, in respect of a certain *Universall* relation; in which one, we may conclude the faculties of the other *Celestiall*: Also the *member* of the body is to be observed and what *Signes* govern the infected Member and be carefull that the *Luminaries* be found in the Signe governing the Member; or at least wise, that such a Signe ascends the Eastern *Horizon*.

But if you can get neither of these, it will suffice if the *Moon* be found in the Signe of the same *Quadrant*; but in the interim, no

neg

neglecting the *houres* of the *Planets* (as they call them): Lastly, in whatsoever disposition you elect their addicted *Planets*, let it be either in the *Ascendant*, or in a good *Configuration* to it.

The power of which *Planets* over certain Diseases, *Maginus* doth largely treat (*in lib. de Astrologiæ in Medicinæ usu*): It shall suffice for the Conclusion of this Chapter to set down one or two examples:

In the *Magneticall* Cure of the *Eyes*: Let it be taken in the *Ascendant*, or in a good place neer unto it, for the time of *transplanting* of *Mumie*, which is the principall matter; and take heed of *Constellations* hurtfull to the eyes; (of which *Maginus* in *cap.* 1. *lib. d.*) neither must the ☽ be in *Earthly* Signes, or joyned with ♂, but rather in ♈: so likewise observe the other *Patrons* of this sense.

In the *Dropsie*; when the *Mumie* is to be extracted, let the ☽ be in *Watry* Signes, not with too powerfull ♄, nor when he is corporally in ♂ with her: But when it is to be set in the Earth and transplanted, let ♄ be then in his highest *dignities*, either in ♎, ♑, or ♏; or if in none of these, let the Signs themselves be in the Eastern *Ascendant*; let the ☽ be *decreasing*, diminishing in *light*; or at least-wise, let her be happily directed to the ☉ or ♂, which though it bee more

powerfull, doth not hinder; but the *hou* in which all these are to be done, is to b choſen appropriated to ♀.

In *Sterilitie* (or Barrenneſſe); at that ver instant, when as the *Mumie* is to be mingle with the Earth (whoſe extraction is ever where the ſame) when the hearb is ſet fo the *Tranſplantation* of the Diſeaſe; and alſo when as the *fruit* or *ſeed* is to be adminiſtre to the *Patient*, let the ☽ be in her *Eſſentiall dig nities*, and eſpecially let her be happil *aſpected* with ♀ & ☉; neither of them mu be *commaculated* from the corrupt poſition o ♄, nor in ♋, ♏ or ♈. And the *Planetar* hour of ♀ muſt be choſen.

And he that is troubled with the *Phthiſic* of *Conſumption*, muſt be expoſed to the ſam diſpoſitions of the *Heavens*, eſpecially t ♀, ☉ & ♀. Thus much for the preſcri bing of *Cures*; the efficacy of this *Philoſophy* (*viz.*) the *harmony* of the *Celeſtiall powers* con ſonant to the ſame, will undoubtedly b found moſt advantagious.

CHAP

Chap. X.

of the use of Spiritual Mumie (in specie.)

To reconcile a friendship betwixt 2 Men.

Although a judicious person from the *præcedences*, by a more accurate surveigh of Naturall *Magick*, and from the handling of the generall *Doctrine*, may easily apprehend the use and nature of all *Mumies* of what kinde soever; yet I am resolved, for *perspicuity* sake, and for an incitement to the study of this *mysticall* part of *Magick*, further to explaine its generall *πράξιν*, or observation, by certain examples following: Albeit it is impossible in this small *Treatise* so exactly to set forth the singular operations of this *Mumiall Philosophy*; yet by these few experiments faithfully handled, the way will be easie and plain to the attaining the knowledge of the rest.

Whensoever therefore it hapneth, that one man desireth the especiall friendship and favour of another; Let him who desireth take the *Magneticall Earth* of his own body, and apply it to the severall *Emunctories* of the three *principall* members, (*viz.*) *Brain*, *Heart*, *Liver*; (what these *Emunctories* are,

would be too long in this place to relate) and let him procure *sweat* by the motion of his body, still retaining the *Magneticall Earth*; then, having mixt it with a little *new* and *fertile Earth*, put in it the *seed* of *Magerome*, of *Table-royall*, or of *Spike*, and of other hearbs proper for the *Brain:* Afterward let them thus grow in the open Aire, and the *spirit* of the *Brain* will so be *transplanted*, and wil wonderfully vegetate with the *Plant*.

In like manner, you must order the *Magneticall Earth* strengthened with the *Mumie* of the *Heart*, mingled with simple and pure *Earth*; and put in it *seeds* of *Cordiall* hearbs, as *Mint*, *Burrage*, *Bugloss*, or the like.

But the third, which exhausteth the *spirit* of the *Liver*, (being mixed with pure *Earth* before) put in to it *Hepatick*, *Splenetick*, and *Nephritick* Plants; namely, *Carduus Benedictus*, *Avens*, (or *Bennet*) *Rosemary*, Seed of *Ononis*, (or *Resbarrow*) *&c.* and the *spirits* likewise of the same parts will betake themselves to it: Mingle these 3 *plants* or *fruits* in a *Cucurbite*, and extract their *Essences* by the *spirit* of Wine: which *Essence* give to any one whose favour you desire, in any thing you please; and so the *Mumiall* spirit *extracted* wil presently passe into its appropriated places, and become *homogeneall* and conformable to them: Hence proceedeth the same minde, the

he same affection in all things, by reason of his union of *Concordancy*.

But if the *Mumie* shall be extracted onely rom the *Brain*, then they will wonderfully gree in their *minde*, *intellect*, or *spirit* and *vital* aculty proceeding from the *Brain*.

If from the *Heart*, they will be conjoyned n their *vital* spirit and faculty proceeding rom the *Heart*.

If from the *Liver*, and other inferiour embers, then they will *sympathise* in their pirit, or *natural*, or *concupiscible* and *appetive* aculty, and in other subordinate things.

These *Mumies* of the Three principall lembers, or the *Essences* of them being gi-en, as they occasion a singular Union of *oncordancy*, and a perpetuall Conformity ereof; so also do they cause *love*, and a ost absolute degree of *friendship*; for every ing is most inclinable to that which is ost like it self.

CHAP.

Chap. XII.

To reconcile private or publick Enemies.

THis hath (in a manner) the same effect as the Three *Mumies* treated of in the precedent Chapter, this onely excepted, (to wit) that the *Mumie* must be *extracted* from both *parties*, and likewise administred to *both*; for if any one should give his owne *Mumie* to his Enemy, he would be incited in a love towards him, insomuch that he would courteously present his affections to him, but the other would ungratefully decline him, nay, he would never desist from a deadly and inveterate hatred towards him.

Wherefore, in this it must be endeavoured that a *mutuall* Concordancy be made, and that with *equall* passion; therefore, the *Mumies* of both persons must be taken and intermingled with some kinde of *fertile Earth*, and *implanted* into an hearb most proper for such an operation; and then to be indifferently administred to both.

CHAP

Chap. XII.

To reconcile the Ape *and* Serpent (*naturally hating one another*) *and other* Animals, *who are by nature enemies.*

Theophr. Paracelsus in lib. de Tempore (besides other Authors) doth write that *Apes* and *Serpents* do (with a certain secret and more then *Vatinian* hatred) mutually prosecute each other; and although this be naturall to them, as to *Scorpions* and *Mice*, *Serpents* and *Cancers*, the *Lyon* and *Cock*, *Cock* and *Buzzard*, *Wolves* and *Sheep*, (whose skins made into Drums doe *antipathize*) which (besides *Boetius* and *Opianus*) *Homer* testifyeth *lib.* 22. *Iliad*:

Οὔτε λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
Ἀλλὰ κακὰ φρονέουσιν διαμπερὲς ἀλλήλοισιν.

The Wolfe and Lambe do ever disagree
Among themselves, through their Antipathie.

Yet may that *enmity* be admirably composed by means of this *Transplantation* (so much commended) and in stead thereof a wonderfull *Complacency* may be had. And the same may likewise be effected in all Creatures any way discenting among themselves, as by this plainely appeareth; insomuch that the force and power of this *Mysticall Philosophy*, doth penetrate the very *principall* of Nature; so that nothing can be so naturall or obstinately *inherent*, but may be extirpated; or corrected, by this *contrary* of the same nature.

But to proceed to the scope of the *matter* aforesaid; In the first place, let the *spermes* be collected with all the care as may be, and mingled together, nourishing them with a certain refined and fertile *Earth*; then let them be divided into two parts, (*viz.*) in one part, the nutriment of the *Ape*, *Sheep*, *Cock*; in the other part, of the *Serpent*, *Wolfe*, *Hauke*, &c. let it be *inseminated*, &c. Afterward let the *accrescency* (or fruit) be given mutually to the Creatures to eate.

To this chiefly pertaineth that admired gentlenesse of some wilde *Beasts* and brute *Animals* which naturally fly from *Man*; so that oftentimes it is seen, that the most savage Beasts become tame and tractable,

as

as *Nazianzen* (*in carmine sacro*, or his *Divine Poem*,) in which (precepts to Virgins) he writeth, that he himselfe hath seen a λεοντικόμος or *Lyon*-keeper, riding on a *Lyon*, who being trained up to it hath like an horse patiently endured the bridle; Which *Virgill* affirmeth in *Æneid.* 3.

Et juncti currum Domini subiere Leones.

Lyons were joyn'd with one accord,
To draw the Chariots of their Lord.

This hath likewise been experienced by those who have triumphed in *Chariots* drawn with *Tigers*; which *Silius* also witnesseth in *lib.* 17. *Of the Carthaginian War.*

——Odoratis descendens Liber ab Indis
Egit Pampineos frænata Tigride currus.

From the sweet Indies did descend amain
Driving a *Tigre* in his branched wain.

Martial, *of the tamed* Tigre.

Lambere securi dextram consueta Magistri
Tigris ab Hyrcano gloria prima jugo.

The

The Tigre us'd to lick his Masters hand,
The chiefest glory of *Hyrcania's* land.

Ovid.

Obsequium Tigresque domat tumidosque Leones.

The Savage *Tigers* he doth tame
And brings fierce *Lyons* to the same.

Neander (*part.* 1. *Phil. Phys.*) reporteth the like of a *Stagge* that would suffer himselfe to be bridled and ridden like a gentle Horse.

Yet I doubt whether such things can be done meerely by a simple *education*, without the institution of a particular *Mumie*; but if it may be in *some*, (which I much question) I dare affirme the same may be done in *all*, more exactly, easily and effectually by the meanes of *Mumie*; and in this sense I suppose I may understand that of *Xenophon*:

Παντὶ ζώῳ ἄρχειν ῥᾴδιον ἢ ἀνθρώπῳ.

Every living Creature can
Be better governed then Man.

From

From this fountain may that of *Cardanus* proceed, *canes illius converſatione, &c.* a Dogge will more willingly accompany and follow him from whom he hath eaten bread wrapt under his Armpits, and moiſtened by his ſweat, or hath uſually ſpit in his mouth, or hath given him the dirt of his hooes moiſtend with the ſweat of his feet, and mingled with any bread or meat, then any other body: Many more examples might be given, were it not to incurre more diſpleaſure by diſcovering the ſecrets of many, then I ſhould gain thanks by declaring only the certainty of this *Myſticall Philoſophy* to ſome.

CHAP.

Chap. XIII.

To procure a mutuall love and affection betwixt a Man *and his* Wife.

THis use of *Mumie* is related to the former, only this must be especially observed, (which for many reasons I modestly referre to the more prudent as followeth) *Quod si* Maritus *uxori suam mumiam paret, loco herbarum Renibus dicatarum, Uterinas eligere necesse sit, quales sunt : Valeriana, Rosmarinus, Satureja, Arthemisia, Satyrion fœmina, &c. Virtus enim appetitiva erga viros, quatenus in ἀνμ῀ constituta est, fœminis in matrice situatur; Proinde Spiritus Mumiæ appetitivæ Epatis & Renum Virilium in prædictas herbas uterinas transplantetur, ut ita ductu earundem Spiritus Mumiæ Masculæ in locum a natura præmonstratum, matricem nempe feliciter dirigatur.*

Quod si vero Uxor *marito eandem intentant, loco uterinarum plantis, Seminibusve, membris virilibus naturali proprietate dicatis utatur, Satyrio nempe masculo, capis & similibus; minime gentium vero menstruo, quousque tamen audaciæ non raro ab improbis & incautis meretriculis perventum. Illud enim absque dubio deleterium est, citam mortem inferens. Et quanquam Sperma virile & fœmineum*

in

n plantam quandam translata, eo quo dictum est nodo & artificio, pares effectus edant, divina tamen ege illud prorsus interdictum. Proinde ad usum prædictum illa in substantia minime revocentur; Quin otius, ubi opus est, Spiritus eorundem terræ Magneticæ beneficio e lumbis extrahatur.

Yet I intend not this *Mystery* should be common to all, or that it should be practised by wicked persons, though such an action may be done to a laudable and good end, where the *Husband* may the more affectionately enjoy his *Wife*, according to the bond of *Matrimony*, or where the *Husband* desireth it for *propagation* sake, which cannot be obtained by reason of discord from his *wife*; in which case the *Husband* may with a safe conscience *meliorate* her nature, and make it more tractable by his *Mumie*: And this Extraction of his *Mumie* according to the most learned Professors of this *Philosophy* must be done under the *Exaltation* of ♀ and when she is happily *aspected* with the ☽ ☌ ♃, (as I have formerly noted.)

CHAP.

Chap. XIV.

Of the operation of Antipathy.

As by the *Sympatheticall* Artifice aforementioned, the strength and *sanity* of the body in every part may be effected; so likewise by the means of *Antipathy*, their *œconomie* and faculties may be depraved, abolished, and utterly destroyed, (diseases taking place, the *Mumie* of their parts being thus or otherwise handled: But that we may not here open a gap for *enquiries* to which *humane* nature is too prone; let me carefully admonish that none endeavor to practise this to the hurt or prejudice of any, and so by this *Art* incur more mischief then advantage to themselves: Notwithstanding I shall not *prætermit*, this without shewing how *Mumie* though *Antipathetically*, may to a good end be extracted from one and administred to another: (which for certain reasons I shall briefly deliver in these words following) *Sumantur cadavera mortuorum, vel etiam Mumia corporis cujusdam vivi, infecti morbove aliquo, sive febris ille sit, sive hydrops, correpti.*

And after this manner already prescribed (*viz.*) of *insemination*; let hearbs proper to the princi-

principall parts be added, that they may mutually and commodiously vegetate and increase, then let the *excrescency* (or fruit) drawing to a maturity be given to any Beast, &c.

I might here lawfully discourse of many things pertaining to this purpose; as amongst the rest, that the *Moon* and whosoever looks in her, may be infected with some disease, by the abuse of which *Theophrastus Parac.* affirmeth that sometimes whole *Regions* may be endangered; But *Christian piety* doth here silence me, for we ought to know nothing but τὰ ὠφέλιμα, and those things which are usefull to *life*.

CHAP.

Chap. XV.

To cure both sorts of Jaundies.

IN the first place be sure of the *Mumie* extracted from the three principall *members*, that thereby the whole *Mumiall spirit* may in some measure be in your power; (for the *Jaundies* is dispersed through the whole body) let it be *implanted* into the seed of *Line*, *Nock-weed*, *Celandine*, or into some other that is proper to the *Jaundies*, let *Onysci* (by some called *Asselli*) or the liquor of them, be given to the Patient; into which they being laid in any vessell in hot water are resolved: Or lastly, the *excrements* or dung of Geese dissolved in wine, or *Juniper-berries*; for by meanes of all these that *colorated* humor is preternaturally voided by the *Urine*: With this *Mumiated* urine, water every morning the *Magneticall Earth*, and the seeds contained in it; Afterward the seeds beginning to grow, the *spirit* of the *Jaundise* will be fully transferred into the *plant*; which with all the *Mumiated* Earth you may afterward cast into a *River*, or hang it up in a Chimny to be dryed; either of which is to be observed according to the disposition and

cor-

.onstitution of the body, whose health is by :his meanes desired; for if the body be *Plethorical*(somewhat inclining to a *Dropsie*) :he *seed* is to be hung up in the *Smoak*; but f *squalid* and *dry*, it must be cast into the *water*. By this *Art* there is no kind of *Jaundies* (though otherwise incurable) but may here ind remedy; which may be proved even by this common experience: It is usuall o take *horses dung*, some three or foure clods, ipon which the patient having made water nce before, it is to be tyed in a bladder or innen cloth, and hung up in a Chimny to ry, and afterward cast into the fire: This experience hath oftentimes been found uccessefull in curing the disease aforesaid.

Chap. XVI.

To cure the Dropsie Magnetically.

First of all, the *Mumie* of those three universall *Emunctories* must be the *subject* into which *Wormwood*, *Pimpinell*, and *Swallow-wort* is to be *transplanted* according to Art, let the *Salt* of *Wormewood* or *Diacubebe* be given to the Patient to drive out the disease by *Urine*; let the *seeds* be watered with the same *Urine*; which so soon as they come to their *maturity*, must be either burned, dryed in the *Aire* or smoaked.

Chap. XVII.

Against the Plurisie.

HEre the *Mumie* of the *vitall* and *naturall* facultie must be extracted from the Arme-holes and *Hypocondriis*; into which must be transplanted *Marsh-mallowes*, *Carduus Benedictus*, *plantane*, *Balm*, *Mint*, *Lung-wort*, or whatsoever is known proper for this disease: *Urine* being provoked by their *Salt*, must be duely cast upon the aforesaid *Mumie*, with its *ingredients*, that they may more succesfully *vegetate*: After it is grown to its due *maturity*, pluck it up and dry it either in the *Aire* or *smoak*, or otherwise, cast it into a *River* according to the condition of the disease; so shall the same be readily cured, without any occasion of doubt: And after the same manner may be cured *Apostemations* of the *Lungs*, and of other interiours, as of the *Liver*, *Milt*, and *Reins*, &c.

Chap. XVIII.

To cure Feavers *by this* Mystery.

Although the best and surest way of curing *Feavers*, is by *diacelta tesson Opopyron*, although the matter (through the neglect of the *Physician*) be most perfectly dilatated by opening a *vein*; Notwithstanding this shall (likewise) somewhere be very usefull.

Here therefore the *Mumie*, both *vitall* and *naturall*, must be extracted, in the place and manner as aforesaid; yea, I could advise it might be from the *Arteries*; this being done, afterward mixe it with hearbs good for the blood and resisting putrefaction; hearbs proper for this use are *Nettles*, *Fumentary*, *Celandine* (the great) *Century*, *Balme*, *Mint*, *Germander*; let *Urine* be provoked by the salt of *Nettles*, or *Sage*, or *Juniper-berries* with which *Urine*, the *Magneticall Earth* must afterwards be duely watered; and the *accrescency* of them must either be cast into the *water* or dryed in the *Aire*, with which the *Feaver* will presently consume as the same shall perish.

CHAP

Chap. XIX.

of the Oppilations of the Liver, Brain, Lungs, Spleen, Reynes, &c.

First extract the *Mumie* naturally answering to the affected part; then let the former *Transplantation* into hearbs appropriated to them follow; (for example)

Liver	be infected then *transplant* it into	Rue, Liverwort, Maiden haire.
Braine		Sweet Marjoram, Bears-foot, Rue, Serpyllum.
Lungs		Nettles, Vernacle, Lung-wort.
Spleen		Stone-wort, Hedg-nettle, Germander.
Reynes		Restbarrow, Golden red, Parsly, Gromell, &c.

Urine be provoked by *Salt* of these hrbs artificially prepared; with which *Magneticall Earth* must be watered to

procure the better *vegetation:* The *excrescences* must afterward be cast into a *River.*

Chap. XX.

Of Aches *in the Limbs*, caused by Oppilation.

THE *Mumie* must be extracted from the *Articles* or *Joints* of these parts; then set it in its proper *transplantation*, (which is as it were the very *Center* of these Cures) the rest *viz. Rosemary, Lavender, Sage, Savory, Sutureja, field Cypresse, &c.* these among other hearbs have here their especiall operations.

Chap. XXI.

of the Gout *and* Catarrh's.

HEre the *Mumie* of the *Artieles* or *Joints* ill affected, must be properly mixed with black *Hellebore*; then *Urine* is to provoked by the meanes of *Nettles*, which must be used for the speedier vegetating the *Magneticall Mumiated Earth*; the *excrescency* whereof must be dryed in the *Aire*, or encloſed in an Oake, &c.

In a *Catarrh*; the *Mumie* of the *Brain* must be *implanted* into *Garyophyllata* (or *hearb-venill*) which being grown to a proper ripeneſſe, must be dryed in the *Aire*.

Chap. XXII.

of Wounds *and* Ulcers.

FIrst, (as before) take the *Mumie* from the places affected, into which must be inseminated by way of *Transplantation*, either spotted *Arsmart* or *Comfrey*, or other hearbs favouring the affected parts; Let *urin* be provoked by *Tartar*, with which the *Mumiated Earth* is to be watred for its better nourishment: then let the *accrescency* be dryed in the *Aire*, and so the Disease will undoubtedly be cured.

Where you must also note, that this Cure is oftentimes performed by the *Mumiall Magnetisme*, although the *extraction* of *Mumie* doth not alwayes intercede: for in some cases it happeneth, that the *weapon* or instrument that gave the wound partaketh of the tacted *Mumie*, without the direction of the particular *M dicine*, especially when it hath remained long in the wounded part; for any thing that continueth long in the wounds, as a *Knife*, *Nail*, *Glasse*, is of much lesse force in a sudden *transition*, seeing such short time can scarcely produce any effect: Or lastly, where it is imbrewed in blood by a deliberative

ve *transmission*, or by any retention of that lace: And so it serveth in stead of Artificil *extraction*, some part of the *Mumie* being ms compendiously *attracted*.

Therefore when any one is either *hurt*, *ounded*, or otherwise prejudiced in this man-er, Let the *Dart*, *Knife*, or *Sword* be thrust nto the *Earth*, (which is the Mother, and s it were) potentative *genericall* branch of ll *Balsams*, (although by this reason that peration is of little worth) that the *Mumial irit* adhering to the Weapon may not *evapo-te*; in the mean time, let the wound be ound up with the root of *Mead-saffron*, ounded and mingled with 3 or 4 drops of *ine*, or *Vinegar*, or the like, for a *Plaister*, but ie *excrements* (by a certain mystical virtue) is ie best, or whatsoever is *Balsamick* and next hand, the Weapon may be thrust into, as *ard*, *Balsam*, *Unguent*, *&c.* Yet here is chiefly o be respected, those things which are of *Iumie* and *Usnea*, which indeed is the *Syllege* nd *Collection* of *Mumial spirits*, and also of the *irit* of the World, by whose mediation ie *active* and *passive* qualities do most happi-y concenter: Also, that which is by some bserved, is no wayes absurd, in *Cacoethical* or ill disposed) *Ulcers*, and old *Fluxions* which are continually running; that the *unies* of a Wound being anoynted with *Bal-*

sam

sam or *Weapon-salve*, and inclosed in a Nut-shell, and afterward hung up in a dry place under a moyst Air, will most effectually further the Cure.

Chap. XXIII.

Of the Hernia, *or Burstennesse.*

FIrst, let the *Mumie* be *extracted* from the place *affected*, into which implant (as before) *Symphytum majus*, (or *Walwort* the greater) then hang it in the Air til it be dry: or (where, by means of the *Mumial Magnes*, the *Mumie* hath been rightly *extracted*) choose the *Rosin* tree, *Cherry* tree, *Firre* tree, *&c.* let the *Mumie* be placed at the Root, the tree being slit through the middle, and the Clift so wide, that the sick party may there conveniently make his *transmission*, which must be 3 times forward and backward, *in nomine SS Trinitatis, in quo merito omnia inchoanda & perficienda:* and that especially in the hour and day of ♀ : Let the Patient also freely void his *urine* upon the *root* of the tree; which being done, let the tree be conveniently closed up with *wax*; so the *Hernia* (or Burstennesse)

esse) being never so monstrous, having been ut into it as aforesaid, wil in a short time be most perfectly cured (*quamvis alicubi nihil reposita fuerit sanata*).

CHAP. XXIV.

Of Fluxions *and Salt* Rheums *causing pains and soreneſſe in the Teeth and Eyes*, &c.

EXtract the *Mumie* of the place offended, and let it be *transplanted* into spotted *Arsmart*, &c. Notwithstanding the same may be done compendiously by the root of *Groundsill* plucked up with the whole hearb, and rubbing the aking teeth therewith till th y bleed; then presently setting the same *root* in the proper and native place wherein it was first plucked up, and so let it grow: Thus any ache or pain in the Teeth shall with great wonder be asswaged and cured.

CHAP.

Chap. XXV.

Of Menstruous Evacuation *and* Retention.

LEt the *Mumie* first be *extracted* from about the *Hypocondria* and *Navill*, which (after the usuall manner) is to be *implanted* into *Arsmart*, then provoke *urine* by administring *Peniroyall*, with which wet the *Mumiated* Earth; then take the *plant* (growing to perfection) and either dry it in the Air, or burn it in the Fire.

For the *Retention* of *Evacuations*, let the *Mumie* be extracted from the same places, and likewise from about the *Paps*; then let it be *inseminated* into *Peniroyall*, by which also *urine* must be provoked: Afterward, let the *Excrescency* be cast into the Water.

CHAP.

Chap. XXVI.

the Consumption *&* Hectick Feaver.

Xtract the *Mumie* from the 3 principall parts, and also from the *spine* of the *back*, d chief *Muscles* of the body; *implant* it into *ctyrion*, and let them grow together, then ansplose them into the *Oak* or *Cherry* tree; else *transplant* the *Mumie* it self into ei-er of these, and the *Patient* shall amend in hort time: Also, the *Tincture* of the *Mumie* a sound body administred to the sick per-n recovereth him: As I have delivered in nother place.

There is another reason of this *Magnetisme* ore commonly and easily practised, (as ius): Let a new laid Egge be boyled in the *ine* of the sick party in a new Pipkin, (so the urine may cleerly cover the Egge) let boyl till the Egge be hard, then take out ie Egge, and pierce it here and there, after-ard seeth it again in the same urine, al-ayes turning it, till the urine be wholly onsumed; then let the Egg (being thus pre-ared) be buried in an *Ant* hill, and as the gge consumeth, so will the Disease, by a onderfull sympathy.

CHAP.

Chap. XXVII.

Of particular Blastings.

THis, according to the processe of the former *Magnetisme*, hath nothing to peculiar to it self, onely that the *Mumie* is to be extracted from the inferior and superior *Articles*, or joynts of the parts affected; and (that we may not (as they say) always harp on the same string, but intermix some pleasure with profit) we will here deliver a most excellent remedy against all Blastings, as well universal as particular, and indeed a sympathetical *Magick* from this very *Art*: This *Amulet* is a particle of the *Coffin* wherein a Woman in Childebed (dying through difficulty of *Delivery*) hath been put, and therein laid upon the *spine* of her back, and buried.

For the *vegetative* augmentation, and *nutritive* faculty of the *Childebed* woman is principally placed in the *spine* or bone of her back, and being laid in the *Coffin*, is now easily attracted, and assumed by a living body, *symbolical* and agreeable to its former subject.

From this very *foundation* may a *Childebed* woman yet alive, and other *Plethoricall* and sound persons supply another with this fruitful and admirably nutritive *Mumie*, so that the *Extraction* be made from the *spine* of the back, the aforesaid *Magnes* being laid upon

pon it; then *implanted* into proper hearbs; hich hearbs must afterwards be taken inardly by the *Patient*: Thus truly there is o Disease so vehement or dangerous, but ay have a remedy by this our practise; for at which seemeth most *dissentaneous*, may (by is) be successefully adapted and reconcil'd.

Chap. XXVIII.

Against Sterlity *or Barrenesse: And also the manner of detracting strength from an* Horse, *and transmitting it into a* Man, *or from any Man or Beast into any other.*

IT wil here be necessary to extract the *Mumie* of the *vital* and *natural* faculty from the *ine* of the back, under the *Arm-pits* and *hypondriis* of any pregnant body; then *transplant* into *Satyrion*, or (which some think better) into the common or black *Thistle*; and hen it hath *vegetated* sufficiently, give it to ie *barren* party; which nevertheless, that it ay be the more effectual, hang the said herb ith all the rest about the parties neck; and short time she will prove as fruitfull as ty other.

This I say (with Gods blessing) hath often en the happy means of much contentment

to

to *Noble* Families, before destitute of Heirs

Neither doth this *Art* promise lesse success to those that abstract from a sound body (I speak not of men) the strength of their powers and faculties, and *implant* it in another: By the same *Art*, after this manner *extract* the *Mumie* from a *sound* body perfectly in health, and *implant* it into the black *Thistle* which afterward may be administred to the *sick* party, either in its *substance*, or reduced into its *essence*; let it be hung about their neck, and the *sick* and *infirm* will grow *healthfull* and *strong*.

After the like manner also you may abstract the strength from an *Horse*, and so transmit or infuse it at pleasure into a *Man*: Mingle the *sperm* of the strongest *Horses* with pure *Earth*, *implant* it into the black *Thistle*; & when it is grown to its just bigneſſe, administer it to the *party* whose strength you would increase; let it be hung about his *neck* and as the strong Horses *languish* the Party will *strengthen*: But you must take notice, that the aforesaid *root* is to be *implanted* presently after the *New Moon*, and taken up two or three dayes before the *New Moon*: This is equally successeful in other Beasts, whose faculty is expedient to be communicated to Man, as the Learned in these *mysteries* shall more exactly consider the occasion

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